DEE & CO. Dec. 20

and Schuvlkill Coal DANIEL COLBY.

Wotton, Hernert and Sans.
With some account of the As-

charity,
mble citizen.
i virtues, then
sedness to die !
shine still and bright
the woods of Spring,
er a light
seen like stars on high, heavenly memory. Wordswards

AND BROOCHES. ot of very handsome BEAD RAGS, d other Patterns, all of which will Washington street. 41. Drc. 12.

CHOOL DEPOSITORY,

RENRY J. HOWAND, Agent. OOKS & APPARATUS

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FRANCIS WELCH, President.

BOSTON RECORDER.

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WEDNESDAY, JANUARY 16, 1833.

and of reering and engagemens. An who have admitted by profession to our church, appear old out well, and some promise fair to become ing stones" indeed, in the spiritual temple. The is much harmony of feeling and combination fort for benevolent purposes. I have introducing the regions papers. My Bible classes,

ded for admission, and eight or ten others rishing hope of gospel acceptance with God, gress is slow, and slow it must be at present, god should work wonders for us. I think I

ay, that the prospects of the Society were nev-

of a religious newspaper, well conducted, a erful auxiliary to all his labors among his peo-

Indeed the more effectually he shall promote

ng the state and prospects of Zion, throughout

he rear the structure of the only fame that is

sposed to regard as a commonplace remark may be allowed to suggest, to one and all

sionaries of the Massachusetts Missionary

shall have been received from the hand of y, will be strengthened and encouraged, by ring effort, to obtain something for our trea-

ty, that their resolutions to pay back ultimately

this year; and next year and every year-till feeble church shall be made strong, and every place recovered. Nothing short of the saving

es of the Holy Spirit, contributes so powerthe early independance of dependant church-

ming them to habits of systematic, and in-

For the Boston Recorder.

hristian Researches.

THIBET AND LAMAISM.

from a Dissertation read before the Society

an is the prevalent and only religion of And it is chiefly on account of the wide-

st. Throughout the vant regions included in imits, the doctrines and worship of Fo, the who is supposed to reside in the person of the Lama, prevail. It is a moderate estimate, tate the number of the worshippers of Fo to 000,000, or one third of the human race.

millions worshippers of the one God? or "provoke him to jealousy with strange sacrifice cuto devils?" Do they exhibit

the path that leads to beaven, or are sking to bell? Questions these, of deep

ying is an account of the induction of

This a event took place in 1784. The ng Lam event took place in 1784. The peror of a then about three years old. The cuous pays on this occasion assumes a condition of the paying testimony of his representations.

on this occasion assumes a conor the util ing testimony of his respect and
A fines object of his faith and veneraof the fines object of his faith and veneraof the finestorial and ambassador and a
namiedly alloy, the viceroy of Lassa, acstery a Thibt, ourst,—the heads of every
caling where bendled at the monastery of
a person of anycoba had been educated,
we sait was absett. in Thibet who could
from Patala; ye sataling is only twenty
the concourse that

g religious charity.

ommunity, the broader and deeper will be

Vol. XVIII-No. 3.

REALGIOUS.

How Call Living Program of the design for program of the works, register of the control of the cont

of the gospel in their hearts and lives. Our ly church meetings are well attended; and there en within a few weeks, if I mistake not, an ase of feeling and engagedness. All who have admitted by profession to our church, appear do out well, and some promise firit to become in stones" indeed, in the spiritual temple. I is much harmony of feeling and combination for for benevolent purposes. I have introdusight or ten religious papers. My Bible classes, now once a fortnight, are all well attended, and ninterest is manifested in them, though we are ged to hold them from house to house.

Our church of 40 members, there stands one mounded for admission, and eight or ten others were mounted to the care of the case of the cas who supposes that he thereby receives the pardon of his sins, and every needed blessing. He is regarded not as the supreme God, who has little to do with men; but as the vicegerent of that God, and the animating soul of the present system of the universe,—omnipotent, omniscient, knowing the thoughts of every heart and the actions of every human being. He is looked upon as a benevolent being, acting the part of a father towards all his subjects and worshippers. The concourse of religious worshippers at his temple is immense. They come often from the most distant countries of Asia to pay their devotions and present their offerings, which frequently consist of talents of gold, of silver, and of precious stones, at his sacred feet; and think themselves happy if they are accepted. By the richness and number of these presents the Lama, or rather lamas as a society, become immensely opulent.

[To be continued.] y, that the prospects of the society were nevood as now—prejudices are giving way a litd there seems to be sufficient encouragement
ecute the plan here entered upon, at least antear. I trust we feel disposed to bless God,
at he has done for us the past year.
h regard to myself, I think that I have no cause
disposition to company of hartships or disith regard to myself, I think that I have no cause to disposition to complain of hardships or disagement. The ground is indeed hard, and the obsermany: but this I knew when I came here—tit well when I was ordained—know it still r now, but do not covet a remove. I am trying sk up, to move forward, and leave the rest God. If I read any thing righty I think the gement of this Society is not far distant; its gles for existence will soon be over: and so far looking to you for aid, by the blessings of heavew will pay back into the treasury all, and more all which the charity of our Christian friends noured upon us."

THE ISLAND OF BORNEO.

MR. TRACY.—The Indian Archipelago is becoming more and more interesting to the American churches as the time draws near for the embarkation of the missionaries designated to that field by the A. B. C. F. M. So little is known respecting Borneo, the largest Island in that group, and the e of reading, and a thirst for information con- largest in the world, that I send you the following account of it, which is gathered mostly from a Quarterly publication issued at the Serampore press in he foundations of his usefulness and the higher 1821

The Island of Borneo extends from 7 degrees N. thiess. So many facts of an instructive charactory many hints of usefulness—so many illustrates of Scripture—so many short and pithy discussion of Its in the same from the singular of the Potomac and east of the Aleganics. It is four hundred miles from Java, the same from Cochin China, and the same from the Philippine Isles, and eighty miles from Celebes. It is divided into three kingdoms, borneo Proper, Luka-dana and Benjarmasing.

The native Borneans have been driven from the discussion of the Aleganics and the same from the Philippine Isles, and eighty miles from Celebes. It is divided into three kingdoms, borneo Proper, Luka-dana and Benjarmasing.

The native Borneans have been driven from the discussion of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics. It is four hundred miles from Hard the same from the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics and the same from the part of the Aleganics a

coast by the Malays and occupy the interior. They are divided into various tribes and speak different dialects. They are under the control of Malay chiefs, except those of Borneo Proper, who maintain chiefs, except those of Borneo Proper, who maintain their native government, religion, manners and customs. The wretchedness of the aborigines is very great. They live in miserable huts, with no covering besides a slight wrapper around the waist made either of cloth, the bark of trees, or the skin of animals. They are indifferent as to their food, whether it consists of rice, roots, the flesh of beasts or birds, fish or reptiles. Polygamy is not allowed among them. Their language is not written. They believe in a Supreme Being, and offer sacrifices of gratitude them. Their language is not written. They believe in a Supreme Being, and offer sacrifices of gratitude to him on account of his goodness. They are naturally mild, and gentle, and easily governed; but the constant hostility of the Malays, who, without mercy, kidnap the males and sell them for slaves, and violate the females, has changed in some degree their character and induced more ferocity.

The heat of a tropical sun is on Borneo mitigated by refreshing showers and by constant sea and land breezes. The thermometer generally ranges from 78 degrees to 82 degrees. Even during the dry season, which extends from April to September, scarcely a day passes without a shower; and, while during the wet season the rain does not fall in such

luring the wet season the rain does not fall in such abundance as in many tropical climates, yet then is sufficient to impart to the soil a rich and abundan

And it is chiefly on account of the wideinfluence that it exerts by means of this
i, that it is a country of interest to the pious
Lamaism is the most extensive and most sysc of all religions. Its votaries are found from
iders of the frozen, to the shores of the southsean; and its influence almost uninterrupted
inchecked, extends from the Volga and the
hn in the West, to the islands of the Pacific, in
Throughout the vast regions included in is sufficient to impart to the soil a rich and additional fertility.

The soil produces in the greatest luxuriance every species of vegetation necessary for comfort or convenience. Beans, yams, pumpkins, onions, cucumbers, and garlic, are among the culinary vegetables; while among the fruits may be mentioned the dorian, mangoosteen, ramboostan, tamarind, orange, citron, lemon, melon, pine apple, pomegranate, &c. The carpenter may here find the iron, wood, ebony, pine and teak trees in great abundance. To these productions penter may here ima the iron, wood, carny, produc-leak trees in great abundance. To these produc-tions may be added, the coconnut, areca, sago, pep-tions may be added, the coconnut, areca, sago, area and area are a sago, are a sago, area and tions may be added, the cocoanut, areca, sago, perper, cinnamon, cassia, camphor tree, cotton, and coffee plants, the chocolate nut, nutmegs, and cloves. Although no horses are found in Borneo, yet there is no want of buffaloes, cows. goats, hogs, rabbits and deer. The rivers and coast furnish a great variety of wholesome and excellent fish. While this extensive island is thus furnished with the riches of a tropical country combined with many of the excellencies of temperate regions, it is free from heasts of prey. Neither the lion, tiger, bear, leopard, wolf or jackall are to be found. Snakes are few on the country to more numerous in the interior. The musquitoe, fly, noisy beetle, and other insects common to the Indian Archipelago, are no small annoyance to the people.

Indian Archipelago, are no small amougance to be people.

The pearl fisheries on the coast of this island are a among the most valuable in the world. The rajah of Borneo has in possession two as large as pullets eggs, and the amount of pearls annually sold there is more than two hundred thousand dollars worth. Iron, tin, and copper abound. The diamond mines of Landa mountain are inferior to none in the world except those of Golconda.

One diamond in possession of the sultan of Matan, taken from this mine, is said to be the largest in

of the statements. My scruples concerning the veracity of Mr. Dalton the author of that article, were increased by learning that the Rev. Mr. Smith, above alluded to was personally acquainted with him and represents him as a man "on whom no dependance can be placed."—Capt. Beekman, who was He is re- at Borneo in 1714, and who is described as a gentle at Borneo in 1714, and who is described as a genterman of great integrity, discretion and ability, said. "They (the Borneans) are certainly the most peaceable people in the world to one another, seldom quarrelling among themselves, and avoiding above all things any occasion of giving an affront,

above all things any occasion of giving an airroit, as when once it is given it is never forgot."

The opinion of Capt. Beekman may have been formed from the inhabitants of one part of the island and that of Dalton from those of another part: or a century may have made a great change among the same tribes, so that Capt. B.'s statement cannot be set against Mr. D.'s. Still from all the sources of information, which at the best are but seatty, while information, which at the best are but scanty, whilit is admitted that the Dayaks are a savage and barous people, there is not sufficient data to warrantee. barons people, there is not sufficient data to warrant denouncing them as the vilest and most deprayed of all earth's inhabitants. Rev. Mr. Medhurst, a missionary of the London Society at Batavia, whose literary and religious character stand high, reported, in a tour of observation which he made along the coast some years ago that this people are tired of their Pagan institutions and were desirous of changing their religion; they disliked Mahommedanism, because it forbids their eating pork, of which they were immoderately fond. This being true they certainly cannot be the most given to rapine and blood shed of all the nations of the earth. Sir Stamford Raffles, who is undoubted authority, says, (see his Memoir 4 to ed. p. 144) "They are not without industry, and when met by candor and kind treatment are rather dist by candor and kind treatment are rather disposed than otherwise to a trading intercourse. From mild and judicious management much may be ex-

pected."

Let me not be understood to imply that the Malays and Dayaks of Borneo are not a degraded people. The generally received impression concerning the former and Dalton's account of the latter would lead us to conclude it a hopeless task to attempt to introduce the gospel among them. This apprehension is however, groundless, for while the Borneans are degraded,—excedingly so, they are not so entirely given up to the influence of uncontrolled passions as to preclude the attempt in the strength of the Lord, to bring them to a saving knowledge of the truth. On bring them to a saving knowledge of the truth. On the other hand there is every reason to suppose, from what is known of them, that they are ripe for the reception of Christianity. If the missionary goes among them in a meck and quiet spirit he need have no fears for his safety. Like our North American Indiana they was a supposed the safety.

have no fears for his safety. Like our North American Indians, they most scrupulously regard the rights of hospitality and hold sacred the life and property of him who trusts himself to their generosity and manifests a disposition to benefit them. Should the gospel take root there, what glorious results may be expected! It needs not a prophetic ken to see at no very distant period Borneo's 3,000-000 as they emerge from their moral darkness into the light and liberty of the gospel, renouncing their vice and pollution, becoming civilized and enlightened, maintaining an honorable commerce, rising to distinction in science and literature, and acknowledged by the world as a powerful nation.

nsunction in science and interature, and acknowledged by the world as a powerful nation.

With the pleasant combination of a tropical and temperate climate without the evils peculiar to either temperate climate without the evils peculiar to either a fertile soil, and internal resources capable of supporting a denser population than England or France, washed on all sides by the ocean, with an abundance of safe harbors, there is no reason why Borneo should not rise to a rank with those nations that are now making their influence felt to earth's remotest bounds. But the eye of faith can behold greater things than these. It can behold the twelve imports a constitution of the contract of the contrac

er things than these. It can behold the twelve immortal souls that now every hour drop into eternity there unprepared, resigning themselves to death with the victor's song, and at the last great day appearing "washed and justified and sanctified in the name of the Lord Jesus and by the spirit of our God."

To accomplish this there must be prayer—continued prayer, offered up by God's people—prayer that the Holy Spirit would go before those who are expected soon to explore the Island, that the mountains may be leveled, and the valleys raised, and thus a high way be prepared, so that, like the first missionaries to the Sandwich Isles, they may enter in at once and possess the land.

Miscellany.

For the Boston Recorder DISMISSION OF MINISTERS.

Ms. Editor.—In your paper of the 26th of December there was an article on the Dismission of Ministers, from the Vermont Chronicle. I have been much pleased and edified with most of the article which you have copied from that paper. But I wanot a little suprised on reading that above-named, to find, from that source, what was so loose, unguard of and, in my apprehension, of very injurious find, from that source, what was so loose, unguard-cd, and, in my apprehension, of very injurious tendency. I do not here mean to censure the wri-ter, or the Editor, for it may have been, and pro-baly was, designed for a reply. Or it might have been written with direct reference to some particu-lar place for immediate effect, without duly consid-ering its general bearings, and its liability to perver-sion.

sion.

If the latter be the case, it is to be regretted that the writer did not consider the circumstances of the times in which we live. One of the peculiarities of the present day, in regard to the churches, is, a disorganizing and unsettled state of things. If every

ring is aimis snews that is individual memoers re-ceive no benefit from the ministers labors."

Now, sir, when I read the above, I was at first grieved, in view of the evil influences which I sup-posed it world have upon the churches. But my second thought was, that, by calling the attention of second thought was, that, by calling the attention of the churches to the subject, and by the influence of a reply which you or some of your correspondents would make, the matter would be set right, and that on the whole it would do good. And while my thoughts were upon it, I concluded to take my pen and put down a few of my objections. And 1. If it were true, it is badly timed. I have already more than alluded to this consideration. Diministrators of ministers are taking place every.

already more than alluded to this consideration. Dismissions of ministers are taking place everywhere. Dismissions of 'good ministers, who preach well and labor well, and whom the church esteem and love.' But because their success is not just what some individuals suppose it ought to be, an excitement is raised and they must be dismissed. Because they had no special revival, though their general influence may yet be happy, in sowing the seed, in guarding the fold, and in feeding them with knowledge and understanding, they must be dismissed. Now there is already a great deal too much of this spirit in the land. On this account, I was rejoiced to read in your paper, the other day, an extract from the Report of the Synod of Geneva, in which that large and respectable body lamented among other causes of spiritual declension "the continual change of ministers—the continual settl-

churches or a general indifference to religion in the town. The church is not in a "state of progress." Some will now say the minister must be dismissed. But would there be any prospect from such a reason that they would be united in it? While, as the article supposes, the minister was 'a good man, preached well, and labored well, and the people loved him,' would they unite in saying or voting that because they had not been preached out of their stupidity, their minister must be dismissed, and they must settle some one who will preach them out of their stupidity? Not to ask where the conscience of the church must be in such a case, would they be likely to be united? Who does not see that it would lead to much contention? Besides, supposing they do get a majority to act on the principle there maintained, and they dismiss their minister because they themselves are stupid in religion, (stupidity of some kind it may be, we admit,) and they settle another man. Now if they are not immediately preached out of their stupidity, and religion is not immediately in a "state of progress." bow loan guest how went holds well to be a supposed they dispuse they dispuse they dispuse and religion is not immediately in a "state of progress," how long must they wait before they dismiss him? And how many times must they go through the process of settlings and unsettling, if, perchance, they should not be preached out of their stupidity? Would not the result be alienation, contention and strife?

stupidity? Would not the result be alienation, contention and strife?

3. The article in question involves the principle of doing evil that good may come. They must dismiss the good, the faithful, and the beloved man, not because he is faulty, (unless it be his fault that he does not impart divine energy to his ministration and labors,) but because they themselves have not profited as they ought. This is certainly not acting on the rule of doing to others as they would have others do unto them. But the wrong is more than balanced by the hope that good will come in the increased usefulness of his successor. And, at the same time, even this is only conjecture.

the increased usefulness of his successor. And, at the same time, even this is only conjecture.

4. It makes the prejudices of men, instead of the word of God, the rule of judgment. The word of God makes fidelity and not success the standard by which a minister should be estimated. When Paul charged Timothy it was not that he must be successful, but that he must be faithful. "Preach the word he instant in season, out of season, reproveyou, but that he must be jamejus. Present the word, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. But watch thou in all things, endure afficitions, do the work of an evangelist make full proof of thy ministry." And to the Corinthians Paul says of himself and his fellow laborors: "We are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are a savour of death unto death, and to the other the savour of life unto life." Paul does not here make a minister responsible for the success, but for his own faithfulness. And if some so pervert his ministrations as to render him the savour of death unto death, yet he is unto God a sweet savour of word, be instant in season, out of season, reprove-

laise, and they constitute the grand mistake through the whole piece.

It is admitted that the minister preaches and labors well, but the church are in fault, and therefore they must change their present minister for one who will preach them out of their fault. Who ever saw such a specimen of reasoning? If it were true that they could not repent and turn from their sin under their present minister, it would not follow that they could repeat under this successor. Or if it were true their present minister, it would not follow that the would repent under his successor. Or if it were tr toould repent under his successor. Or if it were true that they would repent under another ministry, it would not then follow that the blame was not wholly on them for not repenting under the present ministry. And why then made a reason for his dismission? This reasoning then contains two very prominent defects, viz. 1. The premises are false, and 2. The conclusion is not fairly drawn from the

9. The article contradicts itself. In one part the son why the church should dismiss their m that "he may go and minister to a less less worldly church, who will reduce his more in the minister with the man and peculiar, better and peculiar, bet or less wormly cauch, who will reduce its good instructions to practice and flourish under them," 'that they should not keep that food from others which they themselves will not so receive as to live by it," &c. Here they must dismiss their minister founded and which seems to be gaining currency is, that the criterion of our moral actions is the success that follows them. How often have I heard it preached that if a church would live as they ought they would certainly have a revival, and then throw all the responsibility of not having a revival upon the church. It may be so, or it may not be so. There may be some Achan in the camp, or there may be some other reason in the Divine mind why there is a suspension of divine influence. It is well to bring both minister and church to a deep and awful sense of responsibility. But let the true grounds of responsibility be stated, viz: the nature of their moral actions themselves, and the holy authority of God, and not the effects that follow. "Duty is ours, events are God's." But when success is ty is ours, events are God's." But when success is made the criterion, there is no correct or definite made the criterion, there is no correct or definite standard. There may be outward prosperity and peace, a general good influence, and the interests of the church and society may be gradually increasing, and yet, if there be no special excitement, some will place the blame upon individual members of the church, and others upon the minister, a contention arises, the church is thrown into a flame of discord,

nicated for the Springfield Gazette some account of his agency in Hampden County, containing sugges-tions which—although intended only for those among where. He begins with,

He has found that many, in deciding whether hey will do any thing for the object, or how much they shall do, are influenced roots by a list of names

Whole No. 889.

long before the world will be evangelized, if we alldo thus?

2. He has found that many will give somethingwho will not be at the troeble of doing any thing
else, and who will let year after year go by without
giving any thing themselves, if they are not invited.
How much do such persons care about the conversion of the world? If all should do so, what would
be the effect?

3. He has found that persons and places, which
are able to do most, do least in proportion to their
ability: the gifts of some of the poor are enough to
put to shame the rich, and most of those who are
in what are termed comfortable circumstances.

4. He has found that the interest felt by the
ple, and consequently their efforts, are generally
very nearly proportionate to the interest felt by the
minister. Does not a fearful responsibility rest upon the minister in respect to the heathen, as well as
is own people? May not souls in heathen lands,
and will they not probably, perish in consequence
of it, if he is not faithful in using means to excite
the pel?

5. He has found that 2 simple statement of facts

5. He has found that a simple statement of fucts excites more interest than any thing else. Will isters and others, remember this, practically?

The next point is, what he has done, -which we pass over. Thirdly, what needs to be done. Presidents and Secretaries of associations must attend carefully and faithfully to their appropriate duties:

carefully and faithfully to their appropriate duties.

3. The collectors need to remember, that the best time for them to make collections is imsediately, or in a week or two at the longest, after the annual meeting; and to make a business of it. It will not do to depend upon seeing the persons whom they should invite to contribute, accidently, or at meetings for other purposes. They need to know and feel that they are to missions, what the farmer is to the community here—their whole dependance for support. If the little streams fail, the great river will certainly be dried up. They need to understand what their duty is, and how to so it; and to do it faithfully.

fully.

Ministers need to feel that to give this subject only an accidental notice in their sermons, is belittling it most wickedly. The conversion of the heathen world is a subject worth an entire sermononce in — months, or it is worth nothing. They need also to be able and willing to make the month-ly concert interesting, by the contunuities of mis-

need also to be able and willing to make the monthly concert interesting, by the communication of missionary intelligence by themselves or others.

These things need to be done, to continue and
gradually increase the interest and the efforts of the
people of the county in the cause of foreign missions.

If Christians in the county would do their whole
duly, and "free their skirts from the blood of heathen millions," they need to consecrate their property,
their time and their influence entirely to the service
of Christ; actually to take his example of self-denial
as the rule by which to determine the degree of efas the rule by which to determine the degree of ef-fort they shall make; and to do as much for the heathen, as, in an exchange of circumstances, they might reasonably wish to have done for them.

Intelligence.

BURMAN MISSION.

It appears from the Baptist Magazine for the resent month, that the printing of the Burmese ew Testament has been commenced, and that Mr. Judson has concluded to give up his other labors for two years, that he may devote himself entirely to the translation of the Old Testament, which he thinks he shall be able to finish in that time. About one third of it is already done.

The Magazine contains an appeal for more missionaries, addressed by Messrs. Bennett, Cutter,

Karen disciples. North of Yah-heing and the Thoung-yen river, the boundary of the British territory on that side, lies the kingdom or principality of Zen-mai. There have been several communications between the government of Maulmein and Lah-bong, the present capital of that country. Moung Shway-bwen, one of oar disciples, formerly with brother Boardman at Tavoy, is a nephew of the prince, or deputy prince of that country, and is anxious to return thither. But how can we send him, a very young man, without a missionary? If we had a spare missionary, what a fine opportunity for introducing the gospel into that central nation? It would open the way to other neighboring nations. It would open the way to other neighboring nations not even mentioned in foreign geographies, and even to the borders of China and Tartary. Between Maulmein and Zen-mai, are various tribes of Karens, Toung-thoos, Lah-wahs, &c. The former are literally crying out aloud-for a written language, that they may read in their own tongue the wonderful works of God. From the banks of the Yoon-Za-leo, on the north-west, the celebrated prophet of ing is ours, events are God's." But when success is made the criterion, there is no correct or definite standard. There may be outward prosperity and peace, a general good influence, and the interests of the church and society may be gradually increasing, and yet, if there be no special excitement, some will place the blame upon individual members of the church, and others upon the minister, a contention arises, the church is thrown into a flame of discord, and the holy man of God is dismissed from his useful labors, merely because the effects of his preaching, in man's estimation, though good, were not so great as they ought to have been. This will not do. If we would have God's blessing let us away with all workly policy and always do the thing which, initself, will please him, and then we can safely commend it to him in prayer, and leave it at his disposal. Let us hold the exhole truth, so that while we would not diminish ought from the obligations and responsibilities of ministers or churches, we would at the same time remember that they cannot impart any divine efficiency to their instructions or labors. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos, watered; but God gave the increase." JONATHAN.

An agent of the A. B. C. F. M. who expects to leave this country soon, to spend his life under the direction of the Board in Eastern Asia, has communicated for the Springfield Gazette some account of his agency in Hammden County, containing suggestions and responsibilities of ministers and the first and the rest and the New Yan. With the merense."

JONATHAN.

An agent of the A. B. C. F. M. who expects to leave this country soon, to spend his life under the direction of the Board in Eastern Asia, has communicated for the Springfield Gazette some account of his agency in Hammden Country, containing suggestions and responsibilities of the country soon, to spend his life under the direction of the Board in Eastern Asia, has commun

A letter from Mr. Kincaid, dated at Rangoon,

of the cross.

June 28, 1832, says:

The prospect for usefulness in Burmah Proper is encouraging. Within this immediate district, there are many inquirers; and, for four weeks past, I have had many visitors from the interior of the country. By these individuals, I learn dist, in many places, there is considerable excitement has been the new religion; and that this excitement has been

Scripture, which have been carried away by persons visiting this city. One person, from Thong-oo, about 200 miles from this, has come for the purpose of knowing what he shall do to be saved. His eyes are open, and he is filled with admiration and love. He is one of the government men in that city, and are open, and he is filled with admiration and love. He is one of the government men in that city, and a person of superior understanding. He says he knows many there, who are convinced that this is the true religion: also, that the Karens, in that quarter, are looking for a teacher. He begs of me to let Moung En return with him. I have promised

to let Moung En return with him. I have promised to go, or sead some one, when the rains are over. Some time since, Moung En visited Pegu, and a number of villages in the district, preaching and distributing tracts. He related that many listened, and some disputed. He visited three Karen villages, and they listened attentively to the word.—Pegu lies in the way to Thong-so. The hundreds of towns and villages, that he scattered in the way to that city ought to be visited, and thousands of tracts distributed, and the word of eternal life procedulined, the ensuing season.

aimed, the ensuing season. It would be madness for a foreigner to venture or It would be madness for a foreigner to venture on such a tour, during the rains. I have written to Maulmein for Ko Myat-yau, who preaches with case in Karen and Taleing, as well as Burman. I have only one with me who dares to be bold, under the Burmess government; therefore I hope he will be sent. The fear of government operates powerfully on the minds of the people: they dread the vengeance of their rulers.

THE LEGISLATURE AND THE CLERGY In the House of Assembly on Wednesday, the 2d inst. Mr. Livingston called up a resolution which he had previously offered, inviting the clergy of Albany to officiate alternately in opening the session of the House with prayer.

After an unsuccessful effort on the part of Mr. Her-

After an unsuccessful effort on the part of Mr. Her-tell of this city, to induce the mover to let the reso-dution lie on the table a few days, in order to await the receipt of further petitions against the employ-ment of Chaplams by the Legislature, Mr. Myers, also of this city, delivered his annual message against "Church and State," "functical zeal," &c. &c. referring with apparent approbation to the sentiments of a sect who (he said) if do not believe in the effiof a sect who (he said) " to not beneve in the effectory of prayer," and quoting Shakspeare as an "inspired writer." The accredited slang made use of on such occasions, has been so often repeated, 'that they must be very dull scholars who have not already learned it by rote. We shall therefore save ourselves the room which his speech would occupy, barely observing that there is an apparent effort throughout to accommodate himself so far to the prejudices of a Christian country, as not to overshoot

At this stage of the debate, Mr. Salisbury moved an amendment to the resolution, excluding from the invitation the Rev. Dr. Wilson, (a minister of some nomination the name of which we do not recollect,) who a year ago published an atrabillious pamphlet, reflecting upon some of the illustrious men of by-gone days, and also (horribili dictu) upon some of the members of Assembly then in being. The first was an offence which they might perhaps have passed over—not being official censors of the press; but the latter came home to their fire-sides and bosoms,—touched their bone and their flesh, and they immediately passed a resolution, with but one dissenting voice, excluding the Rev. Doctor from all further service as Chaplain of that body. The object of the amendment was to keep him under the ban for another session.

Several gentlemen successively occupied the floor in the discussion of this point,—some contending collect.) who a year ago published an atrabillic

several gentlemen successively occupied the floor in the discussion of this point,—some contending that a man who would publish such a book ought not to pray in that House, and others that the Legislature had no right to call in question the religious or political opinions of that gentleman, or any other in like circumstances.

The debate having been continued till the hour of adjournment, came up in course on the following day (Thursday) when Mr. Salisbury withdrew his

amendment.

This brings us back to the point from whence we started, viz. the motion of Mr. Livingston to invite the Clergy of Albany to officiate alternately as Chap-

An invitation was accordingly tendered to the

Was presented on tenant of the Sensethly of the State of New York.

The undersigned, Clergy of the city of Alliany, respectfully acknowledge the invitation which they have severally received from the Senate and Assembly bly, to open their respective sessions, "each day by

The undersigned have carefully considered the subject connected with the invitation, and in view of the opposition which the employment of Chap-lains by the Legislature has met with, within a few

Frederick G. Mayer, John Ludlow, Frederick G. Mayer,
Charles Smith,
Jas. R. Wilson,
Wm. Lockhead,
J. N. Campbell,
Isaac D. Williamson,
W. B. Sprague.
Albany, Jan. 4, 1833.
This reply was received and read in the two Houses on Saturday. On Monday a bill was introduced into the Assembly to repeal that part of the Revision Saturday. On Monday a bill was introduced into the Assembly to repeal that part of the Revision Saturday. On referring to

see on Saturday. On Monday a bin was introduced into the Assembly to repeal that part of the Revised Statutes relating to Chaplains. On referring to the Revised Statutes we find it as follows:

"Chap. 7. tit. 7. The Chaplains.... of each House.... shall be entitled to the same compensation for each day's actual attendance, as members

of the Legislature, to be certified in the same man-

After a short debate the bill was passed-Yeas 104, Noes 11. So, if the Senate concur, all provis-for the employment of Chaplains in the Legislature of New York, will be stricken from our Statutes.

In reviewing these proceedings, we cannot help remarking. 1. The extraordinary despatch of busi-ness in the House. A bill is introduced—read a first, second and third time—passed in committee of the Whole, and then in the House,—all at one sitting, and for ought we know, in one hour. 2. The surprising change of sentiment which took place among the members, in the space of four days. On Thursday (3d inst.) 80 out of 120 were in favor of employing and paying Chaplains. On Monday (7th inst.) only 11 out of the whole number contin-

As it would be indecorous to accuse the Hon. House of acting in a passion, we must adopt the other alternative, and conclude that in urging this bill ternative, and conclude that the design and its different stages with such unexampled dity, they were acting for effect; that they ned to show the Rev. Clergy of Albany, that an

Ne would not be understood as commending the We would not be understood as Albany. We think hourse pursued by the clergy of Albany. We think they have mistaken their duty,—which is the only principle on which they profess to act. Whatever may have been their intentions, their joint declinathay have been their intentions, sherr joint declina-ture of the invitation of the Legislature, especially when atcompanied by infimations that it resulted from the "unpleasant discussions" in that body within a few years past on the subject of Chaplains, is liable to convey an impression of resentment retaliation, or something resembling it, which mi-isters of the gospel are not expected to feel. Of men, when mi-represented and abused, may rese when reviled, reviled not again, are expected to when reviled, reviled not again, are expected to evince the same spirit. It is sufficient for the disciple that he be as his Master. He was continually misrepresented, his notives impeached, and his very best deeds construed into nefarious crimes. So it has been with his disciples, to a greater or less extent, from that day to this; and so it will be till the Millennium, if not till the end of the world. There are multitudes, even in our own highly favored land who are an ignorant of the principles of action which are so ignorant of the principles of action which a grocer, a worthy and pious man. His mother was the hearts of Christians, and especially of clergymen, that they hone-tly imagine the whole system is the work of hypocray, priesteraft, and intrigue.

Others, more enlightened and better informed on Others, more enlightened and better informed on most subjects, parake in some degree of the same jealousies and susjecions. To a person of tender sensibilitie ;conscious of his own integrity, it is hard to bear such reproaches, but they at least afford him an opportunity to exemplify the spirit of meckness, and if he take his pattern from the proper source, it may

REVIVALS IN SABBATH SCHOOLS.

We have seen a letter from Broome county, New York, which gives an animating statement of the state of religion in one of the schools. On the Sabbath previous to the date of the letter, the writer says he counted but eight in a school of eighty who were not professedly religious. Of these, forty have lately been affected by the truth. The school was at the time studying the eighth chapter of the Acts, and on coming to the sixth verse, the minister of the congregation that occasion to ask the scholars. and on coming to the sixth verse, the minister of the congregation took occasion to ask the scholars whether they, like the Samaritans, "gave heel to those things" which were spoken to them by their instructers. Some answered that they had been at-tentive, and that they loved the school, but no evi-dence of seriousness was noticed. The teachers tentive, and that they loved the school, but no evidence of seriousness was noticed. The teachers and pupils were then both exhorted to their respective duties. A number of the latter soon requested that a portion of time should be specially devoted to prayer on their hehalf, and meetings were held on several successive days for that purpose, which many of the scholars attended.

Deep and solemn concern was manifested by many, and thirty-right have since been proceed for

many, and thirty-eight have since been proposed for membership in the church. Heretofore the school membership in the church. Heretofore the school has been suspended during the winter; but the children have begged that it may be continued. After spending half an hour on the regular lessons of the school, the pastor of the congregation spends an equal length of time in instructing the whole together. This we regard as a highly important measure in the present state of the school, and we pray that the pastor and teachers may be guided by heavenly wisdom in discharging their duties at this most responsible crisis.

[S. S. Journal. most responsible crisis.

Maine, Broome Co. N. Y.—A Correspondent of the Boston Recorder, under date of Jan. 1, 1838, says; "The Lord has in great mercy and in a most wonderful manner, displayed his power and grace in convicting and converting sinners and building up his churches in this town since last October; and also in the town of Chenago. In the bounds of this church (the first Congregational Church of Union) almost the entire population have been brought to hope that they have obtained pardon and forgiveness and an interest in Christ. The subjects of the work are of all ages from 6 to 70 years of age—some drunkards, some temperate drinkers, some violent opposers, and in some cases excommunicated persons. This Church two years ago voted, as a standing rule, to admit no person to its communion MAINE, BROOME Co. N. Y .- A Correspondent of a standing rule, to admit no person to its communion without the pledge of entire abstinence from intoxiliquors. The consequences have been re-bly good. Since that time there has been

BOSTON RECORDER.

WEDNESDAY, JANUARY 16, 1833

MEDITERRANEAN MISSIONS

On Sunday evening the Rev. Eli Smith, who has spent six years in the service of the A. B. C. F. M. chiefly in countries bordering on the Mediterranean, and who expects soon to resume his labors in that part of the world, preached in the Park street meetinghouse, to a crowded audience, on the results of his observations respecting the religious and moral state of the people whom he had visited. His text was Matth. 5, 13. He began by mentioning his subject, and stating very briefly the opportunities he had had for making himself acquainted with it. His station had been Malta; but from that point he had made three exploring tours, 1, to Egypt, and across the desert to Palestine and Syria; 2. to Greece and its Islands; and 3. to Armenia, passing through the whole length of Asia Minor and into the borders of Persia, 1000 miles east from Constantinople. He visited the people of whom as to the House.

After two or three unsuccessful attempts to he was to give an account, speaking their languages and reading their books, and of course with all the advantages that a foreigner could be expected to

chergy of Albany, in accordance with the tenor of the resolution. From the tenor of the reply, (which we subjoin,) it would seem that a similar invitation was presented on behalf of the Senate. He then proceeded to give a sketch of the health-influence of pure Christianity on the individual and social happiness of man-exhibiting its conservative and salutary power by bringing it into striking contrast with Mahommedanism—which, he re-marked, is more like Christianity than any other false religion. Then passing to the several forms of corrupt Christianity-the salt that has lost its savor-in those countries; the Papists, the 150,000 or 200,000 Copts of Egypt, the 300,000 Greeks, the 500,000 Georgians, the 2,000,000 Armenians, and hams by the Legislature has met with, within a lew years past; the unpleasant discussions which it has occasioned, and which will probably be renewed from year to year; they believe they will best subscrete the interests of religion, by respectfully declining the invitation of the Hon. the Senate and Asthe 100,000 Nestorians; he showed how fitly the of deep and affecting interest; but we refrain from entering into them, in the expectation that many of our readers will have opportunity to hear, in the missionary's own language, what it so much concerns them to know, as men to whom the pure Gospel of the Son of God is entrusted with the command to make it known to all nations.

> HARVARD UNIVERSITY .- At a meeting of the Overand the Rev. Alvan Lamson of Dedham elected a nember of the Board. The whole number of votes, (Unitarian) 32; for Rev. Dr. Fay of Charlestown Orthodox) 10; Rev. Dr. Thayer of Lancaster (Unitarian) 5; Rev. Dr. Flint of Salem (Unitarian)2.

THOMAS SHEPARD.

This has been a revered name in New England for almost two centuries. The notices of his life and character hitherto published, however, although abundantly sufficient to justify the feelings associated with his memory, are meagre and unsatisfactory. President Edwards calls him "that famous experimental divine," and was evidently a great admirer of his writings. Cotton Mather speaks of him 'as as great a converter of souls as had ordinarily been known in those days,' and states that it was with respect to his " enlightened and powerful ministry," that Cambridge was fixed upon as the sent of the College. Prince says: "Of Mr. Shepherd I have been told that he scarce ever preached a sermon but some or other of his congregation were struck with great distress and cried out in agony, 4 What shall I do to be saved. 2 Though his voice was low, yet wished to show the Rev. Cergy of Among the wished to show the Rev. Cergy of Among the Wisher to Show the Rev. Cergy of Among the Rev. Cergy of bear it, and seemed almost irresistible." Morton calls him a " faithful and eminent servant of Christ," and a "soul-searching minister;" and speaks of his death as a very great loss not only to his own church and people but to all New England. Of such a man who would not rejoice to possess some more ample account? And who will not thank Mr. Adams for the little volume before us?"

The autobiography, which constitutes a little mor than half the volume, is printed from the original when misrepresented and abused, may resent manuscript. It was evidently written without the militaries they suffer; but disciples of Him who remotest thought of publication, but for the benefit of his eldest son Thomas, to whom it is dedicated. The author writes in the sincerity and warmth of his heart; and we could hardly wish for a hetter

nicture of the man and the Christian. Thomas Shepard was born on the 15th of Nov. 1604, "in a poore towne in Northamptonshire called Fossecut neare Towcester." His father was not however without fear and trouble from the Bishan elder brother, at a free school in Towcester, and at the University of Cambridge,-where he studied from England when Mr. Hooker and Mr. Cotton ography of Thomas Shepard, the celebrated mi-idge, N. E. With additional Notice * The Autob

copy. He had been the subject of frequent serio us impressions, and at length the secrets of his so ul were laid open to him, whilst listening to a serme on from Dr. Preston.

I did therefore [he says] set more constantly, 1624, May 3, upon this worke of dayly medita sometimes every morning, but constantly every evening, before supper, & my cheefe meditation was about the evil of sin, the terrour of Got is was about the evil of sin, the terrour of God-wrath, day of death, beauty of Xt., the dece-fulness of the hart, &c.; but principally I four this my misery, sin was not my greatest evil, did light upon me as yet, yet I was much afrayd death & the flames of God's wrath; & this I remer death & the flames of God's wrath; & this I remember, I never went out to meditate in the feelds, I out I did find the Lord teaching me somewhat of nyselfe or himselfe, or the vanty of the worlde I ne ver saw before; & hence I tooke out a little book e I have into the feelds, & writ down what God tau ght me least I should forget them, & so the Lord enco suraged me, & I grew much; but in my observation of myselfe I did see my Atheisne. sources, the Lord let me see 3 mayne wounds in m soule. I I could not feel sin as my greatest evi 2. I could do nothing but I did seeke myselfe in 8 was imprisoned there, & though I desired to be a preacher, yet it was honour I did looke too, I ike a vile wretch in the use of God's gifts I desired to have. 3. I felt a depth of Atheisme & unbelouse in the maine matters of salvation. have. 3. I felt a depth of Atheisme & unbefer the the maine matters of salvation, & whether the Scriptures were God's word; these things did much trouble me, & in the conclusion did so far trouble me that I could not read the Scriptures or hear them read without secret & hellish blasphemy. * * And now the terrours of the Lord began to breake in like floods of fire into my soule; for three quarters of like floods of fire into my soule; for three quart zers of a year this temptation did last, & I had some strong temptations to run my head agnyest walls & braine & kill myselfe; & so I did see as I thought God's eternal reprobation of me, a fruit of which was a this dereliction to these doubts and darkness, & I di disce God like a consuming fire, & an everlasting burning, & myselfe like a poor prisoner leading to that fire, & the thoughts of eternall reprobation & torment did amaze my spirits, especially at one; time upon a sabbath day at evening & when I kne w not what to do (for I went to no Xian, & was ash amed to speake of these things) it came to my min I that should do as X did; when he was in an agon y, he prayed earnestly; & so I fell down to pray er, & to speake of these things) it came to my min I that should do as X did; when he was in an agon y, he prayed earnestly; & so I fell down to pray er, & being in prayer, I saw myselfe so unholy & G d so holy that my spirits began to sinke; yet the Lord recovered me & poured out a spirit of prayer upon me for free mercy & pitty, & in the conclusi on of the prayer, I found the Lord helping me to se e my unworthiness of any mercy, & that I was wort by to be cast out of his sight, & so leave myselfe with him to do with me what he would; & then & never until then I found rest; & so my heart was hun bled & cast down, & I went with a stayed heart unto supper late that night, & rested there; & so the terrour of the Lord began to assuage sweetly, yet when those were gone I felt my sheedlessene so of sin & bondage to self & unconstancy & lo osing what the Lord had wrought; & my hartlessne so & loathing of God's wayes; whereupon walking in, the feelds the Lord dropt this meditation unto me: Be not discouraged therefore because thou art so vile, but make this double use of it; I, to loathe thyselfe the more; 2, feele a greater neede & put thyselfe the more; 2. feele a greater neede & a greater price upon Jesus X, who only can a due thee from all sin; & this I found of wone

with his own weapons; & saw Xt. teaching me this before any man preached any such thing unto This last remark is drawn from the dept he of Christian experience. 'Looking unto Jestas,'that is the believer's wisdom and strength, the means of his sanc ification, the weapon of his warfare, the assurance of his triumph.

d use to me in all my course, whereby I was kept com sinkins of hart, & did beat Satan as it were

After leaving the University, Shepard was en ploved as a sort of home missionary in the County of Essex, after taking orders-sinfully he confesses of the Bishop of Peterboro.' He found, he says but one man in town, 'that had any godliness. Of the results of his first ministerial efforts, h

When I had been here awhile & the Lord had blessed my labours to diverse in & out of the town, especially to the cheef house in the town, the Priary. Mr. Harlakinder's children, where the Lord wrought mightily upon his eldst son, Richard, (now dwelling there) & afterward on Mr. Roger, who came over with mee to New England & dyed here, Satan began to rage, & the Commissiones, here, Satan began to rage, & the Commissiones, registers, & others to pursue me & to threaten me, as thinking I was a Noncomformable man; (when for the most of that time I was not resolved either way, but was darke in those things) yet the Lord having worke to do in the place kept me a poore ignorant thing agaynst them all until such time as worke was e was done, by strange and wonderfull Notwithstanding all the malice of the minneans. Nowinstanding at the mance of the limit isters round about me, the Lord had one way of other to deliver me. The course I tooke in m preaching was 1, to show the people their misery 2. The remedy Xt. Jesus. 3, How they should walke answerable to his mercy being redeemed by Xt., & so I found the Lord putting forth his strength in my extreme weakness, & not forsaking of me when I was so foolish as I have wondered since why the Lord hath done any good to mee & by mee. So the time of 3 yeares being expired the people would not let me goe.

The people raised a salary for him, and it was his intention to continue with them; but when he we understand, was 49, viz. for Rev. Mr. Lamson had preached about half a year longer, he attracted the notice of Laud (then lately appointed Bishop of London and afterwards Archbishon) of his interview with whom he gives, in another manuscript

" Dec. 16, 1630, I was inhibited from preaching Dec. 16, 1630, I was inhibited from preaching in the Diocess of London by Dr. Laure, Bishop of that Diocess. As soon as I came in the morning about 8 of the clock, fulling into a fit of rage he asked me what degree I had taken in the University. I answered, I was Master of Arts. He asked I answered of Emanne of what Colledge: me of what Colledge? I answered of Emmanuel He asked me how long I had lived in his Diocess: I answered 3 years and upwards. He asked who maintained me all this while, charging me to deal plainly with him, adding withal that he had been more cheated and equivocated with by some of my more cheated and equivocated with by some of my malignant faction than ever men was by Jesuit. At the speaking of which words he looked as though blood would have gushed out of his face, and did shake as if he had been haunted with an ague fit,—to my apprehension, by reason of his extreme malice and secret venome. I desired him to treme malice and secret venome. I desired him to excuse me. He fell then to threaten me, and withal excuse me. He fell then to threaten me, and withal to bitter railing, calling me all to nought, saying "You prating coxcomb, do you think all the learning is in your brain?" He pranounced his sentence thus. I charge you that you neither preach, read, marry, bury, or exercise any ministerial functions in any part of my Diocess; for if you do, and I hear of it, I'll he upon your back and follow you wherever you go, in any part of this kingdom, and so everlastingly disenable you. I hesought him not to deal so in behalf of a poore town,—here he stopt me in what I was going to say,—"a poor town! You have made a company of seditious factious me in what I was going to say,—"a poor town You have made a company of seditious factiou bedlams. And what do you prate to me of a poo town?" I prayed him to suffer me to catechise or the Sabbath days, in the afternoon. He replied "spare your breath, I'll have no such fellows prat in my Diocess. Get you gone! And make you complaints to whom you will." So away I wentand blessed be God that I may go to him."

Laud was not content with silencing Shepard, be soon after ordered him to leave the place. By this time he had become a decided Puritan-seeing " into the evil of the English ceremonies, cross, surplice and kneeling."

He afterwards preached in the vicinity of York and at Newcastle, with the same success as in Essexcoming is the following: "I saw the Lord departed were gone, and I saw the hearts of most of the godly set and bent that way." After many troubles and

produced by reading the reacts and portions of the Scripture, which have been carried away by persons visiting this city. One person, from Thong-oo, about 200 miles from this, has come for the purpose of knowing what he shall do to be saved. His eyes

BEVIVALS IN SARRATH SCHOOLS.

be better for him in the end, and better for the world, six years. It was during the third year of his resigned on the 3d of October. He immediately removed, with his company, to Cambridge, (then Newtown), where he spent the remainder of his own account of his conversion, we must lite. He found the country much agitated with "the o pinions of the Familists; begun by Mrs. Hutchinon, raised up to a great height by Mr. Vane, too addenly chosen governor, and maintained too obscurely by Mr. Cotton." Against these errors he took a decided part: and was doubtless in no small degree instrumental in the speedy termination of the

The autobiography is brought down to within three years of his death, which occurred on the 25th of August, 1649, of course when he was in the full vigor of life and in the height of his usefulness. He died according to Cotton Mather, of " a quins with a symptomatical fever." To those around him he said, 'O love the Lord Jesus very much: that little part I have in him is no small comfort to me now. To the young ministers around him he mentioned three things concerning himself: "That the study of every sermon cost him tears:" " That before he preached any sermon he got good by it himself:' and "That he always went into the pulpit as if were to give up his account to his Master." Of course he prepared himself for the pulpit with great care, usually completing his sermons by two o'clock on Saturday. With reference to this practice he once said: "God will curse that man's labors, that lumbers up and down in the world all the week, and then upon Saturday in the afternoon goes to his study: when, as God knows, that time were little enough to pray in and weep in, and get his heart into a frame fit for the approaching Sabbath." Who could listen with indifference to such a man! The nuthor of "Wonder-working Providence" speaks of him as 'That gratious, sweete, Heavenly-minded and soul-ravishing minister, in whose soul the Lord shed abroad his love so abundantly, that thousands of souls have cause to bless God for him, even at this very day, who are the seale of his ministrey, and hee a man of a thousand, indued with abundance of true saving knowledge for himself and others, yet his natural parts [his body] were weak, but spent to his agency as God manifest in the flesh—as a Sathe full.

But we must stop. Shepard'was three times married; and the affectionate notices that he has left of the two wives whom he survived, as well as the manner in which he speaks of his children, relatives and friends, show him to have been a man attached to the enjoyments of home himself, and extremely well qualified to render it attractive and profitable to

Mr. Adams's judicious and beautiful sketch of Shep- examined that article, but have not able to discover, ard's character, and yet how can we withhold from our readers a paragraph like the following:

To conclude. A thought which interests and fills the soul when we read the lives of learned, eloquent, yet humble, affectionate men, is, that these minds are not lost, but are now 'living unto God.' What are not lost, out are now "wing unto God." What an assemblage of greatness and glory is gathered tegether in heaven! What an amount of sanctified noble intellect! What vast variety of character! what infinitely diversified powers! God is constantly increasing the beauty and glory of this society by the accession of great and good men from this earth. As one and another of the eminent servants of Jesus have of late gone to their rest, and we have contem plated their meeting in heaven with those haracters they and we have loved, how has it seemed to die; nay, rather, that whilst we live, we should, by all means, so improve our Christian character, our intellectual and moral powers, that We may be fitted for the society of the great and just May this be the endeavor of all who reverence the name of Shepard, or, like the members of this name of Shepard, or, like the members of this Church, have in their pious recollection the example of a prince, whose life on earth has made him a Morning star in the firmament of heaven.

We heartily commend this little volume to the at The notices that it contains of Shepard's character, habits, and success, as a minister-though few and brief-are precious be-

We will just add that the entire profits of the book are for the benefit of the church in connexion with the "Shepard Congregational Society" in Cambridge-the first object being to supply it with communion plate-that which they once possessed having been wrested from them by modern 'liberality funds, and the rest given by individual embers and friends. The church also had a fund amounting to \$4100, constituted originally by a small donation from a member, and increased to the above sum entirely by contributions at the communion. This also was wrested from them by law, by the 'liberal'

NOTES FROM THOLUCK ON TOHS

IV, 14. But whosever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into

He that has ! into what Christ has done for human nature, will never afterwards have recourse to any thing else for the satisfaction of his spiritual wants. The insight requisite however, is not dead and unproductive knowledge; but is connected with those influences of the enlightening and sanctifying Spirit of God, by which the human soul is brought into connexion and communion with the higher world in which the truth of Christ originates. The communion of the soul with its Savjour and its God, is compared to a spring whose waters gush up and flow on to everlasting life. This "everlasting life" is that blessed life of the soul in God, which is perfected in a future world, but begins even here with the first act of faith in the Saviour. Hence Christ often speaks of the believer as having already commenced the everlasting life (see chapt. 5, v. 24), while in other places, as here, he describes it as something future. So also in regard to the phrase kingdom of heaven. This communion with God in living Christian, is continually strengthening and developing itself; its progress is onward; bursts through all the limitations of time and sense: and even death has no other power over it, than to remove the obstacles to its perfection in the bliss of

15. The woman saith unto him, Sir, give me this wa-

Christ uttered words able to make those who would hear and understand, wise unto salvation: but the ignorant and deprayed hearer had not the least conception of his meaning. Yet, with divine self-denial he remained with her-deeming no human being too low for his society and his personal

19. The woman saith unto him, Sir, I perceive that thou

gether earthly in their conceptions and feelings. anguage of the true import of which they could they clearly comprehend it: so it was in the case of nd hearts of those around him, and knew where there was a soil that would receive and foster the

ge :rm of the good seed, till in other circumstances id in due time, it should spring up and bear fruit. E ren in the hearts of his disciples, many truths, not at once understood, slept till the Spirit of God should qui cken them into life and action. Doubtless it was for a similar purpose that he held this dialogue with pas sed from the sublime truth announced in the

profit to spiritual truths which would otherwise seem altogether above its reach.

20. Our fathers worshipped in this mountain, &c How soon she casts about for means to rid herself of the impression made on her conscience? And how common it is for persons slightly convicted of sin to resort to similar means of putting their thoughts to rest!

24. God is a spirit; and they that worship him

Since God is a spirit, and since man is related to him (the Father of spirits, Heb. 12, 9.) as a moral being, the worship that man pays to God must be in the moral part of his nature-his spirit, and in that spiritual truth which is the point of communion between the human and the Divine. Wouldst the pray in a temple—says Augustine—pray in thyself; be thyself a temple of God. 26. Jesus saith unto her, I that speak unto thee am he

The woman, though, from the state of her mind and heart, incapable of receiving the sublime truths uttered by our Lord, yet understood enough of the subject to have her thoughts turned to the Hope of Israel. Seeing that it would make a deeper impression than anything else, Jesus announced him self to her as the Christ. 27. And upon this came his disciples, and marvelled that he talked with the woman, &c.

The Rabbins despised the female sex. They yould have no religious knowledge communicated to them, on account of their want of capacity. " He hat instructs his daughter in the law-says the Tal-

mud-acts like a fool.'

its of the house of Israel.

Here we see that the impression made upon the woman was very much deepened by the declaration of Christ in the 27th verse. 32. But he said unto them. I have meat to eat that ye

28. The woman then left her water pot, &c.

Jesus was wrapped in earnest thought; with pro phetic ken looking forward to the time when through viour-the entire state of the world should be chan-With the dialogue just closed, that agency had for the first time been extended beyond the lim

DISMISSION OF MINISTERS

The reader will find on our first page a long communication on this subject, which is rather severe upon an article that we copied from the Vermont Chronicle some weeks ago. We have carefully reeven with "Jonathan's" assistance, the abomitions that he supposes himself to have detected. It seems to us to suggest some very serious truths and inquiries to ministers and churches where the cause of religion is going to ruin or is evidently not making any advances. The writer addresses himself in the first place to ministers under whose labors religion is evidently loosing ground, and tells them they ought not to stay. He then supposes that the people object to his leaving them, and proceeds to their objections in a way, it seems to us, calculated to touch their consciences and lead them to reflection and repentance. In conclusion he appeals to the minister to beware of attributing the blame to the people or to circumstances without first making of sure that it is not in his own heart. The article throughout seemed and still seems to us to keep the question so close to the consciences of the rties as utterly to preclude such speculations and nferences as Jonathan speaks of. We do not find n it any contradictions, or any disorganizing or ansettling principles. But we may be wrong; and are quite willing to submit the matter to our readers,-provided, that they will form their oninion of the article from a careful and candid reading of it, and not from our correspondent's remarks; and also

that they will keep this in mind, viz. that the article does not tell the people that they ought to rid themselves of their unsuccessful minister, but first intimates to the minister that he ought not to waste his talents and his time with a people who will not profit by them, and then tells such a people that Part of the plate thus lost was purchased by church | they cannot with any show of reason or justice ob- Dr. Speece, was unanimously adopted: ject to the minister's departure. We agree fully with Jonathan in his approbation

of the remarks of the Synod of Geneva. They are important and timely. They deserve the serious and prayerful attention of ministers and people. But on some other topics the language of our correspondent seems to us to be quite as liable to be construed and used for pernicious purposes as that of the article he criticises. To notice only

Suppose some one, after reading the concluding paragraph, should assign the Divine sovereignity as the cause of his own coldness and worldliness, and sit down in stupid and self-satisfied disregard of his obligations as a Christian; suppose a whole church bicious species of gambling; and we exhort should unite in attributing to the same cause their ministers and other officers of the church should unite in attributing to the same cause their want of the spirit, the intelligence, the active zeal, the burning light, which every church bought with the burning light, which every charter to the world;--Christ's blood ought to manifest to the world;-it would be quite as natural an inference fro Jonathan's language, as the obnoxious principles that he comments on are from that of the Chronicle. But it would be as inconsistent, we cannot doubt, with our correspondent's real views, as with the requirements of conscience and of the Word of God. The Bible nowhere authorizes us to attribute the the state of religion, either in an individual heart or in a community, to the sovereignty of God; nor does conscience permit us to do it. Nor, as to matters of fact, have we ever been acquainted with a case in which a minister and a church could say, 'We are doing all our duty-we are cherishing as we ought a proper spirit and low men in heathen lands. The friends of the making proper efforts-and vet there is no revival.'

Whittlesy, Vol. 1. No. 1. Monthly. Utica, William

The above is the title of a work, which has the estly imploring Tracts of American Christian present month been commenced at Utica, under the that our missionaries find them an invalua patronage of the maternal association of that city. iary in their labors, and in most cases in The title is imposing. It is connected with some of the fundest associations of our nature. We wonder that in this age of moral and religious excitement, especially when the proper education of the young is engrossing so large a portion of public attention, such a work has not been before this begun. We rejoice that the plan has been conceived, and the work already commenced; which, if properly conducted, may produce an incalculable amount The Saviour's words now began to take effect. of good. "To mothers-" in the language of the He frequently addressed to persons who were alto- prospectus of the work-" is committed the moulding of the whole mass of human mind-of what infinite consequence then must be the nature of those bardly form an indistinct surmise,-much less could impressions, which they stamp, not only indelibly but eternally."-The general object of this periodi-Nicodemus; so also here. He saw into the minds cal, as announced, is, "to embrace physical education, intellectual training, the culture of the affections, the nurture of the soul, all the bearings of maternal intercourse, from its earliest watch over the cradle-dream to the full developement of that my sterious being whose destiny is immortality."

Should this first number prove a fair specimen of the work, it will indeed prove to mothers "in solifor a similar purpose that he held this dialogue with tude a companion, in trial, a helper; in doubt, a the woman of Samaria. By an abrupt transition he guide; in affliction, a comforter." The source from which the work emanates, and the reputation of its propose to give \$500 living some time in concealment for four of the Bish-, 14th: verse to a subject through which, by touching editor, are a sufficient security that the pledge ject? Eight mou

which is given to the public will be fully The price, one dollar only per annual, place work, which is handsomely executed.

reach of every family in the United States HOWARD BENEVOLENT SOCIETY The anniversary of the Howard Benevo

ciety was celebrated on Wednesday evening Sermon by Rev. Geo. W. Blagden, fre The preacher's object was to esta illustrate the position that to do good to the a privilege of the same nature with acts of to the Redeemer-that is, supposing it to be with Christian motives and for Christian ends original hymns, written for the occasion ly Sigourney of Hartford and Miss Gould of N ryport, were sung. The following is Mrs. ournev's:

ney's:
We may not, like the favored few,
When Jesus dwelt below,
Shed o'er his path compassion's dew,
Or soothen his homeless wo,—
Watch 'mid his agony and gloom,
Tread Calvary's flinty way,
Or mourful at the silent tomb,
Prevent the duwning day.

But here are those who bear his claim, Yon suffering, lowly train, They ask our pity in His name Dare we the plea disdain? Sad hearts, and heary brows are here

Young lips with penury pale And wrathful winter's sway se Incites their piercing wail And by our bounties free,
By tireless deeds of generous zeal,
To prove our faith in Thee.—

So when on time's cold brink we rove, Where stormy Jordan rolls, Unfold the mantle of thy love, And shield our suppliant souls.

The officers of the Society for 1833 are,

Amos Lawrence, President.

Amos Lawrence, President.

Moses Grant, Treasurer.

T. R. Marvin, Secretary.

Standing Committee.

1. John Mead, No. 1, Tileston Street.

E. Frederick Gould, No. 38, Commercial St.

Lewis Jones, No. 36, Union Street.

S. G. Shipley, No. 1, N. Federal Court, E.

Street. Street. L. P. GROSVENOR, No. 7, Crescent Court.

BENJAMIN BENNETT, No. 1, Pinckney St. Joseph Tuckerman, No. 4, Mount V. GEORGE VINTON, No. 18, Kilby Street. Ambrose Seaton, No. 98, Purchase Sin Daniel T. Coit, No. 1, Kingston, corr Bedford St.

Bedford St.

5 Apollos Morris, No. 80, Pleasant S

CALVIN WHITING, No. 22, Fayette S

12.
13. THOMAS W. HARKINS, No. 7, Union Str.
14. WM. R. LOVEJOY, No. 11, Commercial'S15. JAMES W. GATES, No. 42, India Street.
16. ALVAN SIMONDS, South Boston.

LICENSES .- A petition was lately present the New York Board of Aldermen PHILIP HONE, SAMUEL STEVENS, PETER A. JAY. eleven hundred and seventy four other pe praying that a recommendation be made to the slature to restrain all grocers and all other pe having stores for the sale of goods or merci from retailing liquor, and to confine licenses for same exclusively to taverns.

Would it not be well for those grocers in ty who are so ready to assert their "right"; sue a course destructive of individual and s happiness-of health and character-and pro of crime and wretchedness in all their variet form and aggravation-ruining their custor entailing an enormous tax and a blighting of the community; would it not be well for th look into this matter at once, since, if the should succeed in New York, all the resolut speeches that they could frame would soon erless against the accumulating force of public

LOTTERIES .- The Governor of Maryland Message to the Legislature, recommends a coation of all the States for the entire suppress Lotteries—a species of gambling, he says, too gerous to be licensed by law. A judicious an triotic suggestion.

At a late meeting of one of the Virginian teries, the following resolution, submitted by the

The Presbytery being impressed with in prevalence of the enormous evils of lot hoping that a solemn expression of our this subject may have some salutary in the community of which we are a part an ly on the people who have placed themsel our care as ministers, and ruling elders of the therefore, Resolved, That we view with g als; gorging the unrighteous cup the expense of the many; bringing want an upon families, and leading the way to the tion of all honor and rectitude of principle their utmost exertions in every just and proway to discountenance lotteries, under what forms and in whatever plausible colors they may presented, and thus to bring them speepily and ever to an end.

For the Boston Records TRACTS FOR HEATHEN COUNTRIB To the friends of Christ and the Tract cause in.

England. The American Tract Society at Boston at annual meeting in May last, unanimously ado resolution recognizing the claims of the des the churches of New England, and pledging of the Society to sustain their Execu in making suitable appropriations for the tion of Tracts especially among our be felt that this Society ought to appropriate \$5,000 within the year for this specific object THE MOTHER'S MAGAZINE, edited by Mrs. A. G. judged thus in view of the present fact Tract operations among heathen nations, view of the fact that millions of heathen in carrying forward the work of salvation

heathen population.

And how could they, as Christian mea than this? Look at China, now embrac dark domain near one third of the whole hums ily, on whom scarcely one ray of "the glorid pel of the blessed God" yet shines. The Ball the Christian Missionary meet with almost in able difficulties when attempting to enter and for God to this world of imu ian Tracts can and do find their way over pregnable walls, and through ber gates, will be read and felt. Burmah too, wil millions, is yet crying to American Christ little Tract that shall tell them about the In Bombay, and Ceylon, and their v lions more can now be reached, and be, from their idolatry, by Chris same is true of millions more, it the beathen world.

God has opened the way, b with Tracts, speak for him, millions of heathen. How, sympaths possess the heart of piety Son of God in dying fo reac or th

Executive (riating be on of Tra ining m et Societies ke suitable sow visiting so but he cannot v eak and act men? Wi our benns... r benighted om could racts. And the wealthy and Il of which the to Christ and his

eternal home ear 1833, the e vast sum ler athen, the littl s Christ, and No, Christian is year. We

Boston, Jan.

To the Friends The work is do had been vollunt deficiency. "Hi round the Institute ed with fe ago, the sub ecognizes Who that

little reason rs of the Yo woring t ort which it ion that I es to value

that it has

will be fully redeen only per annuar, places the executed, within the in the United States.

EVOLENT SOCIETY, he Howard; Benevolent S Wednesday evening lan 's object was to establish a and Miss Gould of

alt below, compassion's dev who bear his claim owly train, in His name, r's sway severe, ing wail. heir griefs to feel, ties free,

ety for 1833 are. NRENCE, President ANT, Treasurer.

KINS, No. 7, Union Str

was lately presented of Aldermen, signed STEVENS, PETER A. JAY. II enty four other pen

ocers and all other per I for those grocers in this assert their "right" to pu ve of individual and so nd character-and pre ss in all their warie -ruining their customer tax and a blighting cures

ld it not be well for the at once, since, if the

n be made to the

ature, recommends a co-or for the entire suppres f gambling, he says, too

uld frame would soon

solution, submitted by the Re

law. A judicious and

being impressed with the go to enormous evils of lotteries, in expression of our opinion ave some salutary influence to industry, property late General Assembly of es are the most bateful and ambling; and we exhort all r officers of the church to a

For the Boston Recorder HEATHEN COUNTRIES. hrist and the Tract cause in No

ons in every just and pruds nce lotteries, under whaten er plausible colors they may be

bring them speepily and

England. Tract Society at Boston at the May last, unanimously adopted ng the claims of the destitute England, and pledging the stain their Executive Co appropriations for the distr. among our benighted lands. The friends of the can ty ought to appropriate at w of the present facilities a acts of American Christians, at ies find them an invaluable and and in most cases indispense the work of salvation amount

they, as Christian men, do at China, now embracing is one third of the whole hun ely one ray of " the glorious God" yet shines. The Bible God" yet shines. The Binesionary meet with almost inside the attempting to enter and great of immortal men. But yet and though her gates. In felt. Burmah too, with extending the state of ng to American Christ nog to American Christian Galanii tell them about the income Ceylon, and their vid, i too be reached, and their vid, i too blatry, by Christian cass. To latry, by Christian cass.

January 16, 1883. Executive Committee have had the means of upating but little more than \$2,000 for the dist ri. of Tracts in pagan lands. But the four ining mouths are sufficient to raise more than e, ifour brethren in the ministry, and our ct Societies, and our female helpers, will at once ke suitable efforts. A public agent of the Society is visiting some of our churches for this purpose, he cannot visit all. Will you not, dear brethren. ak and act for us, and at once let our exhausted irv testify to your love for Christ, and for perish-When the year has closed in which we ed to raise \$5,000, fifteen or twenty millions of benighted fellow men in heathen lands will have ed, unblessed with the gospel of Christ, most of m could have been reached with Christian ate And shall it by told up another day, that wealthy and prosperous churches of New Eng nd, to whom God has given millions of property, all of which these churches have professedly consecrated Christ and his cause, and for whom he has purchased ternal home in heaven, shall it be told that in the. r 1833, these churches failed to give \$5,000 of vast sum lent to them, to convey to these dying then, the little book that will " tell them about Jeus Christ, and how they may escape an eternal hell." No, Christian Brethren, you will not suffer such a act to be recorded in God's book of remembrance

llow men too well to believe it. WARREN FAY,
JORATHAN GREENLEAF,
JOHN TAPPAN,
JOHN TAPPAN,
JOHN TAPPAN,
Tr. Society. Boston, Jan. 12, 1833.

this year. We know your Christian liberality, and

interest you feel in the everlasting welfare of your

A. CARD.

To the Friends and Patrons of Amherst College.
The work is done. The \$50,000 subscription is filled without counting a dollar of the two thousand, which I been vollentarily pledged in Boston, New York and nere, to secure the full amount, if there had been any ney. "Hitherto hath the Lord helped us;" and ith such hearts and such hands as he has rallied the Institution in all its perils, we may indulge the ed this auspicious result of an effort which was comago, the subscriber, in behalf of the Board of Trusecognizes with lively gratitude, the gratuitous and agencies by which the work has been accomd, as well as the prompt and extraordinary liberality enlightened Christian public in sustaining the apng and pure religion in this Seminary, can refrain

thanking God and taking courage ?
H. HUMPHREY, Pres. Amherst College, Jan. 1, 1833

The following article appeared as a communication in Christian Register of Saturday. The reader will see little reason there is for the hue and cry that has been in that quarter against the Bible Society. As the ers of the Young Men's Bible Society in this city are voring to give it the efficiency and gain for it the ort which it so richly deserves, an answer to the only ion that has obtained any currency among those who es to value the Bible, will not be thought uncalled or ill-timed.

AMERICAN BIBLE SOCIETY.

Messas. Editors.—A writer in your paper of the bit ult., repeats the charge against this noble Society, that it has violated its pledge, by printing the Bible with econtents of the chapters which were originally affixed them by the learned seventy who translated it in the iga of King James,—but he has brought forward no one of of such a departure from the original compact and hadation of the Society, although he asserts it with a isolence which must lead many to suppose there could be question on the subject. But what are the facts in scass? Simply these. When the American Bible Society was formed, it was expected and understood by each, at every one of its founders, that the received and comment translation, known as King James Bible, harring the natests of the chapters prefixed, would be the only one

AMERICAN RIBLE SOCIETY

subdue opposition, and command exertion, this asure. That all our voices, all our affections, all measure. That all our voices, all our affections and should be joined in the grand design of processes on earth, and good will toward men, ght of instruction into the dominions of ignorance; and argument which cannot be encou

unnanoweu principie,—the dissemination of the ires in the received versions. In such a work, what-idgnified, kind, venerable, true, has ample scope : sectarian littleness and rivalries can find no avenue broad foundation was the stately edifice of the

sile sectarian littleness and rivalries can find no avenus admission."

On this broad foundation was the stately edifice of the nerican Bible Society commenced, and at a period when e discovery had not been made that the contents of the apters prefixed by the translators, contained ought which eat the prying eye of jealousy could object to. King mes Bible, entire and complete as it had been brought these shores by the band of Pilgrims of blessed memonas used by oar pious fathers and mothers, was in lean debate admitted by all parties to be the Bible bich should be printed and circulated,—first by the Maschiusetts, and afterwards by the American Bible Society, at a solitary voice was raised against these now, to some dividuals, so much dreaded headings to the chapters,—hich some would think, from the frequent alarm which is been sounded about their tendency, taught more fully in the text, certain obnoxious doctrines: but so thought I good men twenty years ago; and this is one of the coveries of a later date. The American Bible Society opted the language of the British and Foreign Bible Society opted the language of the British and Foreign Bible Society opted the language of the British and Foreign Bible Society opted the language of the British and Foreign Bible Society opted the language of the British and Foreign Bible Society opted the language of the British and Foreign Bible Society opted the language of the British and Foreign Bible Society in its Constitution, but unlike the latter, whose edims have most or all of them headings to the chapters, has omitted them in by far the greater part of the edims it has issued, and continues to do the same, the 'after cent and oft-repented solicitations, it has gene back with oeditions out of the many it prints, and restored these pendages to the text; and no person who is acquainted it its early history considers this a violation of its engenents. They bound themselves that nothing should added to King James' Bible; and many who have read a tricles of 'Clericas' and

van formed in 1809. Almost nomediately after, they called an edition of the libble with all the contents of headings of King James' Bible, and no member of society, nor any other person then ever dreamed of eir violating their Constitution. The American Bible cited was instituted in 1816. Immediately after they memored printing the Bible, and all of the first editions attained the contents of chapters, and headings King James' Bible, somewhat abbreviated, for eake of reducing the volume in size, and lessenty, the expenses. And no member of the Society, or you constitution. And the British and Fereign Bible citety, whose Constitution in the respect referred to, is milar to that of the Massachusetts and Anserican Bible citeties, have with few exceptions, published all their bles and Testaments, from the beginning, with full intents of chapters; yet it is not known that their published was ever deemed an infringement of its Constitution. ed an edition of the Bible with all the contents

American Rhib Seciety in another light,—at affected by the process of the Savieor, "All bing whiteness yet would be the second of a failure of Processing and the second of the second o time, and this to those in the busy walks of life is an object. Students may use the text only, and with interleaving, form their own commentaries; but when all other books have their indexes, contents of chapters, notes, marginal references, with other helps, shall we deny to the poor man, to whom the gospel comes as a message of glad tidings, the aid he wants, and for which he importunes, in order that he may be guided in the puthway to heaven? Will any answer yes, he must read as we read, or not at all? The student of human laws knows the worth of titles to the statutes he consults and studies; and shall those who present the laws of Jehovsh, withhold this little light to the weary Pilgrim? That the true light may shine into the heart of 'Clericus,' and of all your readers, is the fervent prayer of

in this paper, and to some extent also, we understand, in private conversation, the LAY MISSIONARY, a little work lately published by Pierce and Parker, has been attribu ted to Mr. Abbott. We have authority for saying tha this is erroneous. Mr. Abbott is not the author

ET A series of religious exercises will commence this day in Esses street Meetinghouse; to be continued for several days. A prayer meeting will be held in the morning, at 9 o'clock, and preaching, for this day, at 8 o'clock, P.M. The prayers of Christian tian friends are requested for the blessing of the Holy Spirit t attend the services.

ess of Error" is unavoidably deferred.
"A Friend to the Colonization Society" in Woburn, should

have sent us his name, as we cannot publish statements of facwithout knowing our authority.
"O." is received; but the subject was recently urged upon the

exper called for just now.

"Nil Ultra,"—Memoir of David Tappan Lane,—"H." nex

"Wilson" -- and two or three communications without sign

Ordinations, &c.

Installed, in Oakham, Ms. Dec. 26, Rev. Jawes Kineball, lat City Missionary in Boston. Sermon by Rev. Mr. Clark of Rullad; Charge by Rev. Dr. Snell of N. Brookheld; Right hand; Fellowship, by Rev. Mr. Phillips of Princeton.—Com. On the 6th inst. Rev. Williams C Walrow was installed ove the Free Congregational Church in Hartford. Sermon by Rev. Lensing of New York. A proiracted meeting in the Fre Church was in progress when this article was written. D Landing and Rev. Mr. Norton of New York, are siding in the Landing and Rev. Mr. Norton of New York, are siding in the Sermon from Rev. Dr. Porter of Farmington.

[Cf. Obs. On the 5th inst. Rev. Samuer. Spansa was, at his own reque

NEW CHURCH IN CHARLESTOWN

cal Council called for that purpose. Rev. Mr. Gile of Milton officiated as Moderator, Rev. Mr. Blanchard of Lowell as Scribe,
and Rev. Louis Dwight as Assistant Scribe. The Council convened in the afternoon, and in the evening, religious services, appropriate to the solemn occasion, were observed in Dr. Fay's
Meetinghouse. Public services were performed as follows:—Introductory Prayer and sermon by Rev. Mr. Blanchard; Reading the
Confession of Faith and Covenant by Rev. Mr. Linsley of Park
street Church, Boaton; Consecrating Prayer by Rev. Mr. Winlow of BowCoin street Church, Boaton; Fellowship of the
Churches by Rev. Mr. Linsley; Concluding Prayer by Rev.
Louis Dwight.

Louis Dwight.

The evident smiles of Heaven that have attended this new en The evident smiles of Heaven that have attended this new energies; the fact, that everal individuals for the first time made a profession of their faith in Christ, and the extirc unanimity in the deliberations and decisions of the Council, rendered the ocasion one of more than ordinary interest, and may be regarded as presages of future success. A Society has been formed in connexion with this church, and they are to be designated by the same of the "Wintmap Church and Society" in remembrance.

Christ in Charlestown.

Political.

GOVERNOR'S ADDRESS Legislature appeared just after our last paper went to press, and has therefore been in circulation for a week, our readers would hardly thank us for excluding other matter to make room for it entire. Indeed the Address itself is altogether too long—so long as to deter many who ought to be well informed respecting our public affairs

from reading it. We have prepared an abstract:

The Cholera. The Governor recognizes with suitable expressions of gratitude, the divine mercy, through which this acourge has visited us so lightly, and invites attention to the lessons which it ought to impress upon us:

" An inordinate appetite for the use of spirituous liq too often gratified by their free and unlicensed sale, has given occasion for immediate and greatest apprehen-sion. If experience has shown, that, by moral influences alone, the former cannot be corrected, it becomes the more imperative, that, by wise enactments, and their rigid enforcement, the latter should be effectually restrained.

Claims of Rhode Island. A bill has been filed in the Supreme Court of the U. S. on behalf of Rhode Island; but should the question be brought to trial, evidence discovered since the Report of the committee last year seems to place the right of Massachusetts to the territory in question beyond a doubt.

Northeastern Boundary. The confident hope is ex-

ment, from the treasury, of \$8,000.

Surveys of the State. The trigonometrical survey is still in progress, and is expected to be finished in another year. The geological survey has been completed, and the final report is expected before the close of the present

Revision of the Statutes. The commissioners appointed under the Resolve of Feb. 24, 1832, have not

of iomates after the 10th of the present month; but has delayed issuing his proclamation to that effect, because by

and correspondence between the convicts, when little opportunity was afforded for moral culture, and none for religious influences, when labor was compelled by pivation and stripes, and industry induced by the brioes of pernicious indigence, the community have long since been made acquainted. Humanity was shocked at the history of the abominations of the very place set apart for the expisition of crime, and philantiropy itself, well nigh despaired of the application of means to produce correction. It was then, by a wise and liberal act of legislation, involving in ultimate appropriations nearly an handred thousand dollars of expense, the experiment was commenced, of seclasion from association, and employment in silence, of moral instruction, and religious admention, encouragement and consolation, of which a degree of improvement in temper and character, and in pecuniary results, even unlooked for in the most sanguine anticipations, is already the certain and satisfactory result. In the congratulatory but modest language of the Inspectors, to whom as much credit for this salutary change is justly due, "the Commonwealth may be felicitated on the success of a system, at once wise, humane, and economical, affording to the convicts every possible opportunity and indacement for reformation, and in the possession of an Institution, which, though it may be liable to some fluctuations, depending mainly on the price of labor in the vicinity, is yet, on the whole, competent to support itself, permanently. They have never held out higher expectations than these, in relation to it, and after a careful observation of its progress, for more than four years, they do not hesitate to say, that these expectations are now realized.

The pecuniary accounts of the Prison, made up to the first of October last, show a halance of earnings and receipts, within the year, exceeding, by four thousand, one hundred and ninety-two dellars and thirty-two cents, the aggregate amount of expense of every kind, incurred in the government and suppo

The Finances.—At the commencement of the last ear, the balance of Cash on hand was \$18,551 3-100.— The Finances.—At the commencement of the last year, the balance of Cash on hand was \$18,551 3-100.— At the close of the year, it amounted to \$81,223 57-100.

—This latter sum, however, is specially chargeable with the investment of \$83,606 24-100, received for sales of it Eastern Lands, which, by a standing order of the Legislature, is to be placed, as a distinct fund, on interest, subject to any future appropriations by the Government, and would reduce the balance to \$42,617 23-100. The Receipts in the Treasury during the year, including the balance at its commencement, but exclusive of money borrowed of the Banks, and of all monies whether for principal or interest, received on account of the lands, amounted to \$384,141 33-100; and the aggregate of Payments, exclusive of money repaid to the Banks, to \$304,613 19-100. Of the receipts, the sum of \$74,007 75-100 to \$384,141 33-100; and the aggregate of \$304,613 19-100. Of the receipts, the sum of \$74,507.75-100 was the proceeds of a State tax granted in 1831. If this sum also, should be deducted from the aggregate of the state of the eccipts, as not resulting from the ordinary Revenue, within the year, there would still rem ain \$209,-633 58-100, being an excess of \$5,020 39-100, over the

spenditures.
The disbursements at the Trensury in 1892, were less, The disbursements at the Treasury in 1892, were less, by \$76,868 49-100, than in the year preceeding.—Unless disastrous public events should occur, to call for extraordinary expenditures, or interrupt the usual receipts, the revenue from provided sources, may safely be estimated as sufficient to meet the wants of the Government, without resort to a direct tax, the current year. Measures already in operation, are effecting salutary retrenchments, and others which have hitherto unsuccessfully been attempted, may yet be adopted with advantageous and saving poceniary results.

Individuals for loans of money is now reduced to \$140. 200; and with all the liabilities which are known to exist against the Treasury, the sum would not be made to exceed \$30,000 more. Against this, the Commonwealth has the large balance in the Treasury, of \$81,223.57-100.—Stocks in notes of the Banks, upon the investment of money received of the United States on account of the Claim, to the amount of \$281,000; and a further amount of \$25,000 in special deposits bearing an interest of 5 per cent. on account of the special deposits bearing an interest of 5 per cent. on account of the sales of the public lands;—together with Bonds, Notes and Contracts, which are the securities for money in payment for lands, to the amount of \$170,812.8-100; with a still further sum of \$10,845,77 in securities resulting from other sources; thus making an aggregate of \$568.81.2 is available funds, applicable, at the pleasure of the Government, to the discharge of obligations not exceeding, a three extent, \$170,000. Future sales of land, and a farther payment on account of the Claim, or, at least, the receipt of interest on that of the principal which has been paid, are not such contingences, but that they may reasonably be looked to, as additional sources of supply to the Treasury of the State.

War Claims.—The claims for farther payments from the U. S. on account of the principal, for advances made during the last war, are still under examination. The allowance of interest—to the amount of nearly \$500,000 to this State and Maine—was prevented only by the refusal of the President to sign the bill, and that for reasons which it is supposed that some change in the form will easily obviate.

easily obviate.

Counterfiet Bills ... Some further provisions for th

public security are considered necessary.

Warren Bridge.—As questions connected with this bridge are before the U. S. Supreme Court, it is recomded that the Government should retain its present co trol over its concerns, and not anticipate the decision of that Court by any unchangeable acts of Legislation. Imprisonment for Debt .- The revision of the laws

respecting insolvent debtors and imprisonment for debt is

Representation and Elections .- It being not improgress may be summoned to meet soon after the term of the present one expires, the expediency providing for the speedy election of representatives in this state, is sug-

Northeastern Boundary. The confident hope is expressed that this question will ultimately be settled in accordance with the wishes and interest of the States.

Lands in Maine. The cales during the year have amounted probably to not less than \$180,000.

Hopkins Claim. The claims of the trustees of the Charity of Edward Hopkins have been settled by the payment, from the treasury, of \$8,000.

Surveys of the State. The trigonometrical survey is Presentment against a common Government, it will better ed to be understood. Catted to pass upon this bill of Presentment against a common Government, it will better comport with the cooler temperament of a section of Country, negoeroessly taunted as "the Manufacturing States, with an inhospitable climate and a barren soil," to examine the matter with calginess and deliberation, un-excited by the ardency of the appeal, and undeterred from the performance of any patriotic duty, by threats of its consequences.

pointed under the Resolve of Feb. 24, 1832, have not been able to make such progress as to report at the present session.

The Courts. The provisions of the statute for enlarging the jurisdiction of the Court of Common Pleas, &c., has been carried into full effect, and with satisfactory results. A still farther change of a similar nature is recommended.

Lunatic Hospital. The Governor has been efficially advised that the buildings will be ready for the reception of immates after the 10th of the present month; but has the issue been joined? By what Court, Federal or State, from the first obnoxious statute in 1816, down to the present insoint insoint in the first, because by the terms of the resolution authorizing him to de it, the institution would have been exposed to danger from the toe sudden assembling of a large number of immates. He aaks such a modification of his duties as will prevent the evil.

State Prizen. With the former state of the Prisee under a transgements which admitted of fire intercourse. And is it then true, that we live under a Government

nent?

It is but a narrow view of the true policy of the pro-It is but a narrow view of the true policy of the proprotecting system, to regard it, only in connexion with the arbitrary and ever varying arrangements of men in the pursuits of business, or in its adventitious influences upon the local interests of different portions of the community. In its origin, it was, strictly, a Governmental measure. The revenue which it has pro duced, has hitherto been wanted for a purpose, to which the most uncompromising Anti Tariff State will rioncede, that it might legitimately be applied. The Debt of the Nation is not even yet discharged, and, but for the duties, which have either incidentally, or from intention in their imposition, afforded encouragement to Mannifactures, would have now remained, to depress with a milistone's weight, the struggling energies of the Country. Would South Carolina, think you, have consented for its extinguishment, to have paid, by direct taxes, the Constitutional equivalent for her slave representation? And with what better propriety could she demand, that, to her exemption from this conventional proportion of the public burdens, the whole revenue of the Government should be raised by

this conventional proportion of the public burdens, whole revenue of the Government should be raised imposts; without discrimination as to objects favoring some degree the interests of the non Slave holding State some degree the interests of the non Stave noting of But the protecting policy is to be sustained on h grounds than the advancement of any local objects, its tendency to encourage domestic industry, and promote the prosperity and happiness of the people, not furnish the strongest argument in its de fence. promote the prosperity and happiness of the people, does not furnish the strongest argument in its de fence. It lies at the foundation of true National Independence. It will enable the country, in the extremest time of external pressure, to rest upon her own resources, to disregard the Commercial restrictions of other Nations, the cupidity of foreign monopoly, the capriciousness of trans Atlantic legislation. It will clothe her Armies in War, and furnish supplies, occupation, and necessary support to her People, under every emergency. Let these who have heard, as has been heard, aye, and within these Halls too, a serious argument, eloquently urged, against the impression of the property of the tempted, may yet be adopted with advantageous and The existing debt of the Commonwealth to Banks and Individuals for loans of money is now reduced to \$140.

200; and with all the liabilities which are known to exist again the Individuals for loans of money is now reduced to \$140.

> question, which an inquiry into facts, rather than t speculations of political economists, will best determin The citizens of the "Manufacturing States," ragged may be their soil, would, in the sweat of their bro The citizens of the "Mentiacturing States, rigged as may be their soil, would, in the sweat of their brow, subdue it to the Hill tops, rather than seek, through a claim to exclusive priviliges, peculiar advantages to them-selves, to the denial of an equal right; in their Southern Brethren, to participate in all the sources of public and private presentity.

ivate prosperity.

But we are told, "the die is cast." Then be the conexampled in the history of the world. Under the old the present one expires, the expediency providing for the speedy election of representatives in this state, is suggested.

Your practical experience, as Constituent Members of a Legislative body of nearly six hundred Delegates, will now present arguments of stronger personal effect, to discovere the subject, than any which language can offer. The inconvenience of situations for the transaction of business; the difficulty of hearing or being heard in debate; the interruption, confusion, and delays inseparable from the presence of excessive numbers in a deliberative Assembly, are but too obvious to require relation. In these respects, the evil of a crowded Representation is seen, and felt, and universally acknowledged. But here are the least of its objections. The absence of all feeling of individual responsibility for the measures of legislation, the greater danger of precipitancy, uncertainty, and incongraity, from sudden and popular influences the trace the least of its objections, the greater danger of precipitancy, uncertainty, and incongraity, from sudden and popular influences of Nullification and the Tariff.—The ordinance of Nullification having been officially communicated to the Governor to be laid before the Legislature, is an appropriate subject of remark. After giving a sketch of its leading provisions, his Excellency proceeds:

Such is a synopsis of the principles, measures, resolves in a difference on the constitution. If nullification and secession be suffered to obtain in a single for the sanction of every other. Monstrous as they may appear, they are represented in no other or stronger character, than the elaborate arguments by which they are extended to be justified, evince they were intended.

The Address concludes with a reference to His Excellency's long service in his present office (nine years) and his determination to decline being a candidate for re-elec-tion; and with the expression of his deep sense of the responsibility of all citizens, to the State, to our common country, and to the cause of liberty throughout the world.

MASSACHUSETTS LEGISLATURE.

Several subjects of national interest brought before the Legislature by the Governor's Message have been referred to joint special Committee's viz. the Resolutions of the Legislature of Tennessee on Internal Improvements by the General Government, to Messas. Hastings, Blake, Hudson, and Stevens, of the Senate, and Messrs. White of Boston, Stowell of Peru, Clark of Southampton, Damon of Holden, and J. Lucas of Plymouth, of the Mouse; the resolutions of the same state respecting the public lands, to Mesers. Weils, Strong, Lee, and Whitmarsh, of the Senate, and Messrs. Phillips of Salem, Faulkner of Boston, Forward of Belchertown, Greene of New Bedford, and Benedict of Millbury of the House; the proceedings of the South Carolina Convention, to Mossra. preceedings of the South Carolina Convention, to Mossrs,
Everett, Hoar, Barton, and Burrell, of the Seaste, and
Messrs. Crowninshield of Boston, Shaw of Lanesbore's,
Lincoln of Worcester, Holmes of Ruchester, and Robinson of Marblahead, of the House.

The Trustees of Wil linus College have presented a Peritien to be indemaifed for lands cut off from the William

The celebrated political economist, Jean Baptiste
Say, died at Paris in the third week of last November.

for disposing of the public lands, is under consideration. The provisions were as follows:—1st., the new States are to receive 12 1-2 per cent of the annual proceeds of the sale of the public lands within their limits, in addition to the fire per cent. allowed by the existing laws; 2d, the whole of the remaining proceeds are to be distributed among the twentyfour States of the Union, in the proportion of their federal population; 3d, the existence of the Act is to be limited to fire years; 4th, all its provisions are to be in operation in case of the intervention of a foreign war, and 5th, the appropriation of the money distributed under the bill, is to be restricted to the purposes of education, internal improvements, acht heretofore contracted on account of improvements, and colonization of blacks. This bill was referred to the Committee on Public Lands, which Committee reported it, with an amendment, substituting for all its provisions two sections,—the first of which reduces the price of all public lands which roduces the price of all public lands which roduces the price of all public lands which provides that freemen, above the a certain time, to one dollar per acre; and the second of which provides that freemen, above the a ce of twenty-one years, and widows who propose to become actual settlers on the lands, shall have possession of a quarter section, upon the payment of fifty cents per acre, and after cultivating it for five years shall become entitled to it.

The question in debate is, whether the policy of the original bill or that of the amendment shall be pursued. In the House of Representatives the Tariff is up, the following resolution having been adopted:

following resolution having been adopted:

Resolved, That on and after Monday next, as soon as the morning business is over on each day, the House will proceed to the consideration of the bills from the Senate, and engrossed bills, and seeh as have passed through Committee of the Whole House, and that, at the hour of one, on each day, the House will proceed to the consideration of "the bill to reduce and otherwise after the duties on imports," until otherwise ordered.

The vote on this resolution was year 118, navs 82. It is regarded as a very important vote and as rendering it | pretty certain that Mr. Verplanck's Bill, the substance of which was given in our last, will pass the House, - perhaps with considerable modification, but not such as to affect the principles of it.

Foreign.

n part of our impression last week.

The seige of the Castle of Antwerp had been commer

Dutch do not appear to have made any movenents for its reliof.

The Belgian ministry had resigned, in consequence of

aving lost a legi-lativo majority.

The French ministry had large majorities in their favor Don Miguel's Batteries completely commanded the

Douro so as to prevent reinforcements and supplies to Dor edro.
Upon the great question of a general war, Murshal upon the great question of a general war. Marshal but had declared unequivocally that it would not take ace—that it could result only from the perfidy of the others powers, who, if they had desired war, need not we compromised their honor as they had done. In June the Chinese rebellion continued to progress.

In June the Chinese rebellion Joseph Wolff, the ecceutric i lindostan, on the 28th of July.

Miscellaneous Items.

MAINE.—The annual message of Governor Smith is moderate length, occupying only about two columns the Portland papers. It takes strong ground aginst the ullifiers and applauds the tone and sen sident's preclamation. The amount received for the sale of the public lands during the last year, was \$99,199, beof the public lands during the last year, was \$99,199, being an average of about 80 cents per acre. The amount paid for the State Prison, was \$18,700, and the receipts arising from the labor of the convicts, \$18,000; but owing to the superior value of the stock on hand over that of the preceding year, the balance in favor of the institution is \$1800. The number of convicts is smaller by 5 than at the begining of last year. "During the past year, the receipts into the treasury of the State were \$146,033,36, exclusive of the securities taken for the public land sold; and the expenditures, including \$25,000 paid on account of the State debt, \$140,403,54. The present amount of the debt is \$43,000."

The Legislature of Alabama has passed a resolution calling for a General Convention of the States to meet at Washington on the 1st of March, 1834.

The amount of expenditures by the Federal Government since the adoption of the Constitution, (exclusive of payments on account of the public debt) is \$417,644,298.03; and of receipts during the same period, \$812,-

It is said that the Hon. Mr. Sillsbee of the U. States Senate, will be nominated to the Gubernatorial chair, by the National Republicans, at the next election; and that Gov. Lincoln will be chosen by the Legislature to fill Mr. Silsbee's place in the Senate.

Joel Parker, Esq. of Keens, and Nath'l G. Upham, Esq. of Concord, have been appointed associate justices of the Superior Court of New Hampshire. On the 2d inst. petitions were presented to the Legisla-ture of New York, for the incorporation of twenty-four new banks, and on the 3d, ten petitions for the like pur-

pose.

The Committee of the House or Representatives of Georgia, to whom was referred the Message of the Governor relating to the case of the Missionaries, have made a report asserting the sovereignty of Georgia, and expressing the determination to resist all efforts to liberate the sing the determination to resist all efforts to liberate the Missionaries.—The report was adopted by a vote of 118

Extract of a letter from New Orleans, dated 18th Dec.

"There were about two hundred slaves assembled last
Saturday night, armed with implements of war. They
anticipate a general insurrection in South Carolina, and
they want to be ready to join them. I understand that about eighty have been arrested. I expect we shall be the subjects of Martial Law."

Mr. Caleb Mix has been appointed Steward of Yale College, in the place of Stephen Twining, Esq. doceased Rev. Willys Warner, who has been some time engaged in the fiscal concerns of the institution, has been appointed Assistant Treasurer.

It is stated in the Baltimore Gazette that the transporta-tion and travelling on the Baltimore and Ohio Rail Road continue to be steadily productive, and that the receipts are such as will fully enable the directors to declare a divi-dend equal to the expectation of the Stockholders. Col. White, the delegate of Florida in Congress, is about to publish a work entitled Sketches of East and West Florida and Louisiana.

West Florida and Loussiana.

A society of ladies was formed in New York, last month, to "combine their influence in opposing vice, and aiding in their flight from the hunts of sin and licenticusness, such prodigals as manifest a desire to return, and lead a virtuous life." One thousand dollars were received at the first meeting, for their treasury.

Rev. Dr. Mathews, pastor of the Dutch Reformed Church in Exchange Place, N. York, stated in his Thanks-giving sermon, two or three weeks since, in reviewing the events of the past year, that there had not been a single death by Cholera either in his church or congregation.

The proprieter of a coffee house in Paris, has offered Mademoiselle Boary, the young woman who is said to have turned saide the pistol levelled at the King, 40,000 francs to serve as bar maid for six months.

It is estimated that 150,000 watches are annually made in France, and about 200,000 are finished only, the movements of which are made in Switzerland, chiefly of gold, and 350,000 clocks in bronze, gilt or alabaster

He was Professor of Political Economy in the college of

The Catholic Telegraphy published at Cincinnatti, con-The Catholic Telegraphy parameter at Chemnath, contains the following notice.

"IF" A solemn High Mans of Requiem for the repose of the soul of Chameus Cannoll or Cannolton, will be sing in the Cathodral of St. Peter, in this city, on Wednesday next, 12th inst. at 100' clock, A. M."

Melancholy Accident .- A very serious ac Metancholy Accident.—A very serious accident ec-curred to Mr. Pope, of Oxford, while driving his tentified, the evening of the 3d inst. He was about 6 miles from Providence on the Douglas tampike, and while attempting to pass another team, he being on foot, became entangled in such a manner that he was tripped down, and his load; weighing about 4000 pounds, passed over his bedty. Not conscious that he was materially injured, he affectwards drove about a mile, and feeling somewhat faint, he stop-ped at a firm house and related what had occurred to him —a physician was immediately called -a physician was immediately called, but, ten minutes after his arrival he breathed his last. mination it was found he had broken four of his ribs was injured inwardly .- Southbridge Courier

On Christmas day, as a party were crossing Wetipquin Creek, Pa., to visit a family on the opposite side, the beat upset, and two young ladies and a young man were

drowned.

Mr. Robert M. Randolph, merchant, of Rabway, N. J.
is supposed to have been murdered a few evenings since,
and his body thrown into a pond.

Some idea may be formed of the number of lareenies

committed by the city of New York, from the fact, that since the first of November one hundred and early face entries have been made in the book kept at the police of

ice for the purpose of recording losses by theft:

A fine cement may be made of rice flour mixed with nuch used in China and Jupan. It is said to be

Marriages.

Mappinges.

In this city, Mr. Jomes. Stewart, to Miss. Phobs. Remick; Ms. Wm. Abbiss. to Miss. Lydis. F. Chaplin, of Charlestown; J. Br. Abraham C. Mace, to Miss. Mary Craig; Mr. Abner Smith, Jr. to Miss. Mary Ann Goodenow; On Sunday evening, Mr. Edward B. Dorr, to Miss. Ritzs Harriet Piher; Mr. Amos Bernion, of Harriet Fiber; Mr. Amos Bernion, of Harriet Fiber; Mr. Amos Bernion, of Harriet Fiber; Mr. Joseph A. Morse, to Miss. Emelline Parsons; Isaac Lane, Esq. of Hollis, Me. to Miss. Sush. Douglas.—In Newbury port, Mr. Stephen Jones, of Salisbary, to Miss. Sarab Jane Haskell.—In Plymouth, Mr. James Biman, to Miss. Reducen H. Harbow.—In Carver, Mr. Samuel R. Dixon, to Miss. Reducen H. Harbow.—In Carver, Mr. Samuel R. Dixon, to Miss. Reducen F. Lucas.—In Westboro, Rev. John Wilson of Cardon, to Miss. Bulland.

In Vision of Miss. Julia M. Forbes, Mr. Marshall H. Blake, to Miss. Susan E. Bulland.

In Wastupson; Mr. Wilks. Roper, to Miss. Roxans Breeke.

In Wastupson; Mr. Wilks. Roper, to Miss. Roxans Breeke.

In Wastupson; Mr. Timothy Doty, to Miss. Susan Cowee—Kr. John S. Hant, to Miss Panny G. Thurstow.

Benths.

Perths.

In this city, Col. Amos Bunney, aged 65.—In Cambridge, Mrs. Mary Barditt, 76, formerly of Boeten.—In Cambridgeport, Mrs. Jane N. Copeland, daughter of the late Mr. James Harrison, of Charlestewn, 25.—In Holdman, Mr. John S. Crehore, 66; Mr. Ja-bre Darget, 45.—In Medford, Mrs. Busanna, widow of the late Jonathan Furten, 92.—In Newton, Mr. Elisha Hall, 57.—In Stoughton, Lt. Win. Drake, 78.—In Lowell, Mery, wife of Mrs. Vin. Joseph University, 18.—In Lynn, 25.—In Lynn, 19.—In Mrs. Mary Chapter, 19.—In New-Bodford, Mrs. Mary Chapter, 19.—In Mrs. Mary Chapter, 19.—In Mrs. Mary Chapter, 19.—In Mrs. Mary Chapter, 19.—In this dwelling house, and deliberately walken off measurement, distance of 25 feet from the ground, and survived 12 hours. He. was a man of intemperate habit.
In Richanonk, N. H. Nov. 22, 1822, Mrs. Nancy Atherton, wife of Mr. Sabin Atherton, 49. [Papers in Connecticut and Verof Mr. Sabin Atherton, 49. [Papers in Connecticut and Ver-mont are requirated to insert the above, in Princeison, suidenly, seported by Christian hope, Mrs. Mary-Aun, wife of Mr. Charles Harrington, in Portenauth, N. H. Dec. 21, Horace Morse Putnam, son of Rev. Israel W. P. a child of uncommon laveliness and promise.

IS IT WELL!

OR, Three serious and interesting questions to Wives and Mothers. By U. T. Bedell, D. D. Rector of St. Andrew's Church, Philadelphia. This day received by PERKINS & MAIL. Jan., 16.

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34. Jun. 16.

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WANTED in a store, 20 miles from Beaten, as act man, about 13 years of age, of atomic habits, of contoned to business. Good recommendations will be —Apply at No. 27 Milk Street.

POETRY.

THE OCEAN. Likeness of Heaven Agent of power! Man is thy viet m. Shipwrecks thy dower Spices and jewels From valley and sea, Armies and banners Are baried in thee!

What are the riches Or Mexico's mines, To the wealth that far down In the deep water shines? The proud navies that cover e conquering west— on flingst them to death ith one henve of thy breast From the high hills that view Thy wreck-making shore, When the bride of the mariner When, like lambs in the tempest, When, like lambs in the tempest, Or mews in the blast, O'er thy ridge-broken billows The canvass is cust,—

How humbling to one
With a heart and a soul,
To look on thy greatness
And list to its roll;
To think how that heart
In cold ashes shall be
Waile the voice of eternity
Rises from thee!

Yes! where are the cities Of Thebes and of Tyre! wept from the nati Like sparks from the fire; The glory of Athens, The splender of Rome, The splender of Rome, Dissolved-and forever-But thou art almighty, Floets, tempests, nor nations Thy glery can bow; As the stars first beheld thee, Still chainless art thou

But hold! when thy surges But hold: when the surges
No longer shall roll,
And that firmament's length
Is drawn back like a serol!;
Then—then shall the spirit
That sighs by thee now,
Be more mighty—more lasting,
More chainless, than thon.

[Irish Magazine.

Colonization.

For the Boston Recorder. THE COLONIZATION SYSTEM .- NO. V. the Hon. ALEXANDER H. EVERETT and the Rev. LEONARD

In my last number I had not finished what I intended to say on the relation of Colonization to emancipation. Whatever appearance of force and conclusiveness there may be in a course of a priori conclusiveness there may be in a course of a priori reasoning on abstract principles (supposing the principles admitted on both sides) we must after all where the removal of great practical difficulties and the improvement of great masses of people are in question, come down to matter of fact and shape our measures so as to accomplish as soon as possible what appears to us the greatest good; the particular way is a matter of some controversy. Some think we should exclude all expediency when treating the subject of slavery, and planting ourselves on the doctine of eternal abstract right, do duty and risk the consequences. But what is duty? Is duty never decided on grounds of expediency? Does it not vary according to different times and circumstances? Our Saviour did not think it expedient even when he had the power, to overthrow the system of slavery in the consequences. But what is only any accounted representation of the proceedings of the pro ity as to know that there are such things as hard words and soft arguments as well as soft words and hard arguments. The efficacy of the latter is a matter of as common remark as the weakness and folly of the former.

But I hasten to submit to you an extract from a

letter not long since addressed to me by a distinguished clergyman in Virginia. "Did any ever doubt that in proportion as the So-

ciety succeeds in providing for the free colored man an asylum where he may enjoy all the blessings of freedom, knowledge and religion, and in making this easy of access to all, it would remove the difficulties, which have hitherto deterred hundreds of humane masters from emancipation, and increase many fold the motives to the slave to seek and to the master to give emancipation? It is a fact that just in proportion as the Colonization Society has become popular, in any part of this country, just in that proportion the subject of emancipation has become discussed and become popular; and hundreds of masters in all this country are looking now with anxious eyes to the growth of the Colony and the prosperity of the Society, as opening a door for them to bestow freedom on these slaves. Multitudes of the young men, too, who will inherit many of these people, are petronizing this Society in the hope that it will enable them to emancipate compatibly with the good of the slaves and the community. Under present circumstances, emancipation with a view to remaining here, is not in most cases a benefit to the slave. It is not so regarded by a majority of the more intelligent slaves. Multitudes of them would be very unwilling (if they are to be credited in what they say) to exchange conditions with the free colored people. I wonder -- at the north are not a little startled to find themselves in their opposition to the Colonization Society, co-operating with the class at the South who are the advocates for the perpetual existence of slavery, either upon the ground that it is really no evil, but rather a benefit, or that though an evil yet it is one, which cannot possibly be removed and must therefore be managed in the hest way practihle? All the opposers of the Society here, belong, so far as I am acquainted, to this class. All who hope for or aim at the ultimate removal of the evil,

on the ground, of policy, or justice or leases whence,

ety. Not because all are sanguine that the Society will ever be able to do any thing efficient in promoting such a result (many doubt this) but because they are satisfied that the efforts of the society, so far as they reach, are decidedly favorable to this object, and they think it better to patronize this plan, until one more feasible is presented, than not to do any thing.*

I see Mr. Clay is frequently quoted by—for sentiments condemnatory of the Society. Are you aware that Mr. Clay is and has always been an abolitionist? When the Constitution of Kentucky was forming the society was formed to the constitution of Kentucky was forming the sale of New Testaments which have taken place in that part of the country, have caused a great indigination among some of the clergy; of which the following extract from the Letter of one of ear pedlars (a Roman Catholic) will give you an idea. It is dated Aug. 12, 1832:—"I have received your last envoy of New Testaments at Montrejeau: it would have been sold instantly, had not the priests exerted themselves to prevent heir sale: the very day they arrived, they preached that the books I sold were a very long Letter, to be communicated to the priests of the different parishes where the New Testaments have been burnt, and to sall those I among the country, have caused a great indigination among some of the clergy; of which the following extract from the Letter of one of ear pedlars (a Roman Catholic) will give you an idea. It is dated Aug. 12, 1832:—"I have received your last envoy of New Testaments have been sold instantly, had not the priests extred themselves to prevent heir sale." We have written instantly as the pedlars (a Roman Catholic) will give you an idea. It is dated Aug. 12, 1832:—"I have received your last envoy of New Testaments have been sold instantly, had not the priests envoy of New Testaments have been burnt, and the great to the sale of New Testaments have been burnt, and the great indigination among some of the clergy; of which the table of the priests of

ist? When the Constitution of Kentucky was formed, he made great efforts, and came very near succeeding, to exclude slavery from that State. It is a little remarkable that in the movements now taking place in Kentucky, which must lead before long to the abolition of slavery there, the children of two men who were Mr. Clay's successful opposers in the formation of the Constitution of the State, Breek-inridge and Nicholas, are the leading persons. They are the ardent friends of the Colonization Society, and most of them have emancipated their slaves, or stand pledged to do it, as soon as they can be removed t

Throughout Virginia, and I presume North Carolina, and the states west of them, a large majority of the slave-holders look forward to the ultimate entire removal of slavery as a result that must come, and is greatly to be desired, provided it may be brought about without violent conventions to deluge the land with blood. Many are forming their plans and educating their children, with a view to this re sult. And the number of such persons is increasing Nothing is more dreaded by the great mass of persons opposed on the principle to slavery, in this re

gion, than such inflamatory publications? ns——.

They three increased obstacles in the way of emancipation, and if they could have all the influence that seems to be aimed at, they would bring on a struggle that MUST RESULT IN THE EXTERMINATION OF THE

The intelligent and plous gentleman, who thus writes, was born and brought up in a free state, owns no slaves, and has no motive but to speak the plain truth. That he is a competent and credible witness will be doubted by no one who possesses a sound mind and an honest heart.

J. N. Danvorru, Gen. Agent Am. Col. Soc. Boston, Jan. 15, 1833.

This is a judicious view of the case. Many sang *This is a judicious view of the case. Many sanguine trains of the Society have indujed expectations and expressions in regard to what the Society is going to do, which might be said to have faith, rather than facts, for their heads. Of the good to Africa, we may speak in almost nameasured terms; and Africa is the avowed theater of the 'ociety's expectations. Of the effect on Slavers, a wise man will speak with sobriety; its operations must be immensely enlarged before it will exterminate the evil. But the same is true in reference to every benevolent society, which seeks to extinguish ain and misery.

†This removing is regarded with great horror by some and miserperseanted by them as cruel oppression, while the fact is, the

Alluding to incendiary papers and pamphleta published in

Religious Intelligence.

CIRCULATION OF THE BIBLE.

In the "Monthly Extracts from the Correspondence dence of the British and Foreign Bible Societies' for November, we find some interesting notices of the proceedings of the Society's agents on the Continent of Europe:

Sluigardt, July 23, 1892. I left Basle on the 19th; and next day reached Freiburg, where I made the acquaintance of Profesor Gessner, a well-disposed Catholic, who for some time past has been endeavoring to supply the Students with the Scriptures which he received from Basle. He conducted me to Mr. Held, who told me, that, when the Secretary to Wessenberg at Constance, he had circulated about 70,000 copies of the Testament among the Catholics of that diocesse.

From the Right Rev. Bishop Wingard, addressed to

Rev. Dr. Steinkopff. Gothenburg, September 18, 1832. Gothenburg, September 18, 1839.

With great joy I again met Dr. Paterson, the Agent of the British. Bible Society. His open and cordial manners have indeed rendered him deserving of friendship and confidence; and years have not checked his activity. The agency established by him at Stockholm will be of great importance to the operations of the British Bible Society in Sweden, and also of great benefit to us. The agency is already fully engaged in the printing of the Sacred Scriptures. A similar measure is designed in Norway, where Dr. Paterson is spid still to present. Scriptures. A similar measure is designed in Nor-way, where Dr. Paterson is said still to proceed in

way, where Dr. Patersin is said statute proceed in his apostolic travels. The Bible Society in Goth-enburg continues active in its sphere: from its commencement, it has distributed 27,559 Bibles, and 29,384 Testaments.

On the journeys which I take yearly through the On the journeys when I take yearly through the three provinces of my bishoptic, and which constitute the eighth part of the population of Sweden, I exhort the inhabitants of the different parishes to make contributions, and, when they have obtained the Holy Scriptures, to read them with diligence. The Clergy are also very active in this important work, which is of great importance to the
duties of their office. At the meeting of the Clergy
held here last year, they mutually encouraged each
other, by exhortations, counsels, and directions in
this work. The last illness, from which I am not
yet perfectly restored, has deeply fixed in my mind
the command, to "work while it is day; for the
night is coming, when no man can work."

following letter from the Prussian Consul to the Cheirm
of the Executive Committee of N. Y. State Temperance
power of Temperance principles is yet to be felt in
world:

Consulate of Paussian,
New York, 6th December, 1882.

Six.—The Prassian government, aware of the secon
which has attended the establishment of temperance soc
ties in this country, and being desirous to introduce air The Clergy are also very active in this impor-From Correspondents at Toulouse.

Aug. 17, 1832. The distributions that have taken place have produced already a visible effect: the authority of the Bible, so long discarded, is assuming its due importance on the minds of many, and preparing abundant fruit for the time of the Lord. That word is now creeping into multitudes of families, in houst every village and town: there it may remain hid for a while; but soon, when the spirit of inquiry shall be more universal, it will be referred to as the only infallible guide. Never did the moment ap-

power of Temperance principles is yet to be felt in the world:

CONSULATE OF PRUSSIA,
New York, 6th December, 1882.

SIR—The Prussian government, aware of the success which has attended the establishment of temperance societies in this country, and being desirous to intreduce similar institutions in Prussia, has directed me through the Department of State, to collect and transmit to Berlin the rules and regulations of the seciety in this country, with such of their transactions as have been made public, and in fact all such details and suggestions as might be useful or could serve as models for his Majesty's government in the formation of such societies.

Permit me therefore, Sir, te make known to you the requisitions of that government, and to assure you that I shall be most happy and most obliged by any epistolary or documentary information which you may have it in your power to grant me on the interesting subject.

I have the knoor to be, with sentiments of the greatest respect, Sir, your most obedient hamble servant.

J. W. Schmidt, Prussian Consul.

To E. C. Cherran, Exp. Albany. pear to us more important: the struggles and oppositions we meet are a certain evidence of the im-cream good which is propering.

Miscellany. THE SABBATH MADE FOR MAN.

Temperance.

WORD TO THE FRIENDS OF TEMPERANCE.

There are 300,000 drunkards in the United States, three fourths of whom are heads of finnilies, and each of these families on an average embraces four individuals beside the drunkard himself. The aggregate number of these is 225,000 families, and 900,000 individuals, exclusive of the drunken head,

so,000 individuals, exclusive of the drunken head, who goes among the 300,000 fru ukards.

There are 150,000 paupers in the U. States, made so by ardent spirit, and 75,000 criminals.

Now, disheliever in the temperance reform, and opposer of temperance societies, take your stund with me on some eminence and see this process ion

move on.

1st. Comes the man spanding 4 1-2 years counting the money paid as the expenses of using ardent spirit in the United States.

2d. The 27,375 wagons loaded with specie and carrying 1,500 pounds to the wagon—these reach one hundred and nine miles.

3d. Come the 952,380 wagons having the 60,000.

000 gallons of ardent spirit—one hog shead to wagon, with a moderate drinker for a driver. These reach away back 3,794 miles, and they will be lon

passing by.
4th. Next come the 300,000 drunkard s, a spectr

cle loathsome and sickening; these are followed by women and children—paupers—criminuls—bu enough—my soul revolts at the sad, pain 'ul, shame ful sight—O when, when will our land be delivere from this worst of curses!—[Temperance Recorder.

IMPORTANT APPLICATION FROM PRUBBIA .- Th

following letter from the Prussian Consul to the Chairman

Society, is another indication of the extent to which the

power of Temperance principles is yet to be felt in th

For the Boston Recorder.

The Christian Observer copies the following pas-sage from the Minutes of Evidence before the Committee of the House of Commons charged with in-quiring into the observance of the Lord's Day. The witness is Dr. Farre, who, it will be seen, regards the Sabbath as physiologically necessary for man.

"You have practised as a physician for many

years?—Yes.
"State the number of years?—Between thirty and

forty.
"Have you had occasion to observe the effect of Testaments have been burnt, and to all these I le may visit.
We trust this Letter will produce some effect. We have tried to unite Christian charity with the expression of the deep affliction we have experienced on learning that the word of God, has been burnt: this affliction has been great: but we are comforted by the conviction, that if the blo of of Martyrs has ever been the seed of the C burch, how much more shall the ashes of the divir to word become the principle of a spirit of investigation among those who have been the witnesses of its burning leand perhaps even the priests themselves will feel remorse, and, seeking to excuse their action in their own eyes, will read the Bible to find pricedents, and may by that means be brought to Himi, who is the Way, the Truth and the Life. Have you mad occasion to observe the effect of the observance and mon-observance of the seventh day of rest during that time?—I have. I have been in the habit during a great many years of considering the uses of the Sabbath and of observing its abuse. The abuses are chiefly manifested in labor and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense it is a holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labor and excitement. A physician always has respect to the preservation of the restorative power, because if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the divine commandment, you will see from the analogy, that 'the Sabbath was made for man,' as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man run d.en the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer of hife,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a manter of fact by trying it on beasts of burden. Take that fine animal, so that the injury of continued divinued the continued of the co Of 10,872 Church livings in England and Wales, 68 only are in the gift of the inhabitants. All the rest are at the disposal of Government, in dividuals, prelates, universities, and public bodies. 7,659 persons hold 12,200 pieces of preferement, of v hom 502 hold 1,730; and 390 cathedral dignitaries, 1,297. A WORD TO THE FRIENDS OF TE MPERANCE. The Fifth Report of the American Temperance Society has just taken the field against the common enemy. No man can read this document without becoming wiser. Neither can be do it without being laid under obligation to become a mactive and efficient friend of the great cause. And I might add too, under obligation, as an evidence of his friendship, to promote the circulation of this important document. It ought to meet the eyes of every person in the Commonwealth capable of reading and understanding it. But this cannot be done without enterprise and self-denial somewher and who is reason to believe there are tens of thousands of persons who never saw the last Report and who of course feel nothing of that moral energy in the Temperance cause, which such a document is calculated to inspire. The writer resides in a town of about a thousand inhabitants. The only copy of the 4th Report was his own—read by perhap as 30 or 40 individuals. And there is reason for believing the same is true of many other places.

And it will be so with the present Report; unless some vigorous measures are adopted to circulate it. And it will be so with the present Report; unless some vigorous measures are adopted to circulate it. Can we be willing this should go, a s its predecessor has done, to distant lands, arous ing, by its powerful appeals, the men of another hen nisphere, while thousands of families around us never see one of its pages or feel a particle of its moral power? This Report will also send as did the other, its voice of thunder across the great deep. And wherever it is read, it will be eathe a most inspiring, influence into the minds of temperance men. thunder across the great deep. And wherever it is read, it will be eather a most inspiring influence into the minds of temperance men.

And why should we not make every valley of our own land ring with the loud solern a sound uttered by this Report. Some noble-minded men have distributed great numbers at their own expense. Can there not be found some of a kind tred spirit, in every town? If individuals will not do it, let town Temperance Societies furnish on e or more for every school district (as is now done in some places) and let some friend of the cause in these districts be charged with the responsibility of having it visit every family. This document is one of great moral power. It handles like a giant the whole tribe of distillers, venders, moderate drinkers, &c. It is a ricee of heavy artillery, heavily charged. In the name of humanity let us lay on the match; and set every body else to doing so, we can.

If the voice of this Report be not heard by the mass of the population of this Strate, during the present year, it will not be because it ought not to be done; nor because the Temperance cause does not need the powerful impulse the Report is en pable of giving; nor, I may add, without heavy responsibility resting somewhere. Surely having such a two edg ed sword in our hands and so dreadful an enemy at au r doors, if we will not use it, we need not wonder if he regains his diminished power, grasps with new energy his falling sceptre, and the greatness of the kingdom under the whole heaven become his aga in !

Dr. Farre goes on to shew, upon medical as well as religious principles, the evils of ten-gardens, spi drinking, and other popular excitements.

THOUGHTS FOR THE THOUGHFUL. The light which we have gained was given us not to be ever staring on, but by it to discern onward things, more remote from our knowledge. Milton.

Millon.

II. A person of undecisive character wonders how all the embarrassments in the world happened to meet exactly in his way. He thinks what a decided course he would have run, if his talents, his health, his age, had been different: thus he is occupied, instead of catching with a vigilant eye, and seizing with a strong hand, all the possibilities of his situation.

III. If the contract of the contract of

III. If thou and true religion be III. If thou and true religion be not as yet met, or met unknown; by these works thou shalt discover it. First, it is a religion that takes no pleasure in the expense of blood: secondly, it is a religion, whose tenets cross not the book of truth; thirdly, it is a religion, that takes most from the creature, and gives most to the Creator: if such a one thou meet with, assure thyself it is the right, and therefore profess it in thy life, and protect it to thy death.

to thy death.

IV. We are prone to excuse ourselves by complaining of the badness of the times; the times had
not been so bad, had we not been so bad; the times would soon be better, if we were but better

Oyer.

V. The whole of religion is of God. Do we discern the great things of God? It is by his light. The love whereby we love him, he first shed abroad in our hearts. If our souls be beautiful, it is with his brightness. If we be really and truly full, we receive it of his fullness. If there he in us any godlike disposition, it is by the spreading of his image in us and over us.

Share.

VI. The way of every man is declarative of the end of that man.

Cecil. VII. As thou desirest the love of God and man, beware of pride. It is a tumor in the mind that breaks and poisons all thy actions; it is a worm in thy treasure, which eats and ruins thy estate; it loves no man—is beloved of no man; it disparages virtue in another, by detraction; it disrewards goodness in itself, by vain-glory; the friend of the flatterer, the mother of envy, the nurse of fury, the sin of devils, and the devil in mankind; it hates superiors, it scorns inferiors; it owns no equals; in short, till thou hate it, God hates thee. Quarter.

THE MANDAN INDIANS.

Mr. Geo. Catlin spent part of the last summer with the Mandan Indians, on the Upper Missouri. He commenced taking portraits of their chiefs, and gives the following account of the reception of his

Perhaps nothing ever more completely astonished these people than the operations of my brush. Soon after arriving in their village, I invited and painted the two principal chiefs; in a few minutes after having exhibited them, it seemed as if the whole village was crowding upon me to see them. I was obliged to stop painting, and place them high in a conspicuous place, where all could see them. The likenesses were recognized, and some commenced yelling, some singing, others crying. The next curiosity was to see me, and so great was the rush upon me that I was in danger of suffication. The eager curiosity and expression of astonishment with which they gazed upon me plainly showed that they considered me some strange being. They some resolved that I was the greatest "medicine" and in the world, for they said I had made living being se—they said they could see them laugh, and if it sey could laugh, they could speak, &c. and must be all ive. The squaws soon raised a cry against main the village, syying that I was a dangerous man, the I could make living persons by looking at

them; I could kill them when I pleased, and that some bed luck would happen to those whom I painted. In this way they excited fears in the minds of a number of chiefs who had agreed to sit; minds of a number of chiefs who had agreed to sit; my operations were of course completely at a stand. I finally had an interview with a number of them, and assured them that I was but a man like themselves—that my art had no medicine or mystery about it, but could be learned by any of them if they would practice as long as I had; that my intentions towards them were of the most friendly kind—and that in the country where I lived brave men never allowed their squaws to frighten them with their foolish whims and stories; they all immediately arose and shook me by the hand and dressed themselves for their pictures. There was no difficulty after that shout sittings; all were ready to sit—the squaws were silent, and my painting room was a continued resort for them, where they waited with impatience to see the completion of each was a continued resort for them, where they waited with impatience to see the completion of each picture, that they could laugh, sing a new song, &c. &c. I was then often taken by the arm by the Chiefs and led to their lodge, where a feast was prepared for me in their best style. In this manner I was taken from one lodge to another, and treated in the most cordial manner.

THE NEW FRENCH MINISTRY .- The Christian Observer for December speaks of the present French

Ministry in the following terms:

M. De Broglie's cabinet works far more smoothly than could have been expected. The king's speech is moderate, and the chamber of deputies have strongly expressed their confidence in the new ministry. The French infidels and revolutionists are however greatly alarmed because Guizot, De Broglie, and some of their friends are "doctrinalists;" that is, they profess to be guided by principle in religion, morals, and political economy. Guizot, it is objected, is a Protestant, a speaker at Bible Societies, a Bible education man, and a translator and dispenser of religious tracts; and De Broglie, says the Paris correspondent of the Times newspaper, "is influenced by his wife, the sister of the late Baron de Stael, and an ardent supporter of the Evangelical party." But more of these matters hereafter. We heartily wish that "the Evangelical party would bestir themselves to send some judicious and active religious men to the chamber of deputies.

Tur Poss or Nature One of the singularities. Ministry in the following terms:

THE POOR OF NAPLES .- One of the singularitie The Poor of Naples.—One of the singularities of Naples is its Campo Santo, or cemetery for the poor. This is situated on the skirts of the town, looking towards Mount Vesuvius. A wall of inconsiderable elevation encloses a quadrangular space whose surface is cut into three hundred and sixty five holes, like the mouths of wells or cisterns. One of these holes is opened every day; the dead bodies of the poor of that day—without coffins—without so much as a rag about them—are thrown one upon another, as they arrive, through the mouth into a deep cave below cut in the tuff rock, and at night a stone is laid over the horrid sepulchre and secured by cement. The next day, the cave next in order of date is opened, and so on through the year. At by cement. The next day, the cave next in order of date is opened, and so on through the year. At the end of the year, the first cave is again opened, by which time its contents, the decomposition of which is assisted by quick-lime, are reduced to little more than bones.

[Penny Magazine.

BRILLIANT PHENOMENA.—The heavens (says BRILLIAST FHENOMENA.—The heavens (says a Portsmouth (Eng.) paper, presented a very extra-ordinary appearance on Monday last, (Nov. 19) shortly after midnight. Thousands of meteors were seen continually darting about in all directions, and the whole atmosphere was very unusually illuminated. The driver of the night London coach, describes the effect as awful, and says it was with difficulty he could get his horses to face it. The same appearance seems to have been observed in various ther places.

The York Herald, speaking of the same night.

The York Herald, speaking of the same night, says: It was fine and moonlight, when a series of fiery meteors were observed to flit across the heavens, with the rapidity and continuance of a regular discharge from a battery during a severe bombardment. They issued from the west, and in the first half hour of the phenomenon 25 of those balls of fire were counted, shooting along in terrific grandeur, and leaving a train of brilliant white to designate the course of their path. One of these balls had a very neculiar appearance, and seemed to drive a the course of the parameter, and seemed to drive a star before it. The whole spectacle was most sublime, and had a powerful effect upon those who

BIRLICAL ILLUSTRATORS .- We understand that BIRLICAL LLUSTRATORS.—We understand that Mr. Murray is preparing for publication a new Monthly Work, illustrative of the pages of Holy Writ, consisting of Views of the most remarkable Places mentioned in the Bible. The Drawings, exclusively made by J. M. W. Turner, R. A. are copied from original and authentic Sketches taken on the spot by Artists and Travellers—the utmost regard being paid to the fidelity of the views.

[London paper.]

It is reported of George the Third, that he erased It is reported of George the 1 hind, that he erased these words, "most religious King," from his pri-vate copy of the Prayer-book, and that he s bestiu-ted "a miserable sinner."—Baker's Reasons for leav-ing the Church of England.

Indolence is a stream which flows slowly on, but

The Dutch lay it down as a maxim, that every man who contracts debts lives at the expense of his fellow citizens, if he be poor; and of his heirs, if he be rich.

Cards.

illy acknowledge the receipt of The Subscriber would gr ampton, Dec. 29.

Rev. C. S. Hewny, would express his grateful acknowledgments to the Ladies of his iste p-sateral charge, of the 2d Congregational society in Greenfield, for their kinduces in the payment of Osc Hundred and Fifty dollars to constitute him a Director for Life of the American Bible Society.

The subscriber would express her gratitude to those Ladies in this place, who have recently appropriated Thirty Dodars, to constitute her a member of the Home Missionary Society. She would also acknowledge the receipt of Sixty Dollars from the Ladies Missionary Association, for the purpose of educating two heather children in the mission school at Mackinaw.

Southampton, Jan. 3, 1832. L. C. White.

BIOGRAPHY OF SHEPARD.

BIOGRAPHY OF SHEPARD.

TUE Auto-biography of Thomas Beneard, the celebrated minister of Cambridge, N. E.

'A parish priest was of the pilgrim train,
An awdu, revered and religious man,
He bore his great commission in his lock,
but aweetly temper'd new and socken'd all he spoke.
Into aweetly temper'd new and socken'd all he spoke.
And warn'd the aimer he is and paiss of hell,
And warn'd the aimer he is and paiss of hell,
But on eternal mercy lov'd to dwell.

With Additional Notices of his Life and Character, by N. Adams, Pastor of the 'First Church and Shepard Society,' Cambridge. For Sale hy PEIRCE & PARKER, No. 9 Cornhill.
Subscribers are requested to send for their copies as soon as convenient.

CONVERSATIONS ON THE EVIDENCES OF

CONVERSATIONS ON THE EVIDENCES OF CHRISTIANITY.

In which the leading arguments of the best Authors are arguments of the best Authors are arguments of the lead of the conversion of the lead of the very service of the use of Schools and Families.—Hy Rev. J. L. Blake, A. M. Extractors you've me prepared to the use of Schools and Families.—Hy Rev. J. L. Blake, A. M. Extractors you've me prepared to the use of Schools and Families.—Hy Rev. J. L. Blake, A. M. Extractors you've me prepared to the use of Schools and of prepared to the use of Schools and of the use of the content of the use of Schools and of our grammars echools, and ase how little is embraced in the whole range of instruction there given, that would indicate us to be a Christian people. It is true, that in most of the whole range of instruction there given, that would indicate us to be a Christian people. It is true, that in gaspel, and indeed to sense always to the content of the graph, and indeed to sense always to the content of the graph, and indeed to sense a children may be often used to the graph, and indeed to sense a children of the prospect disciples of Jeaus Christ! It is believed not. They are allissions merely that it would carreting the interest of the prospect disciples of Jeaus Christ! It is believed not. They are allissions merely that it would carreting the interest of the prospect of the p

MY SABBATH NOTE BOOK. "Remember the Sannain."
"Note it in a Book, that it may be for the time to come."
Just Published and for Sole by PEIRCE & PARKER, 10 LAST HOURS OF PERSONS er A WORLD WITHOUT SOULS, by merican edition. Price 25 cents.

SORROWS OF A ROVER contrasted with the
bry of a Dutiful and Pious Youth. "How offer.

> THE COMPREHENSIVE COMMENTARY other recommendations have been received the U. States.
>
> The work is to be stereotyped and de

Boston, Dec. 26, 1832.

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